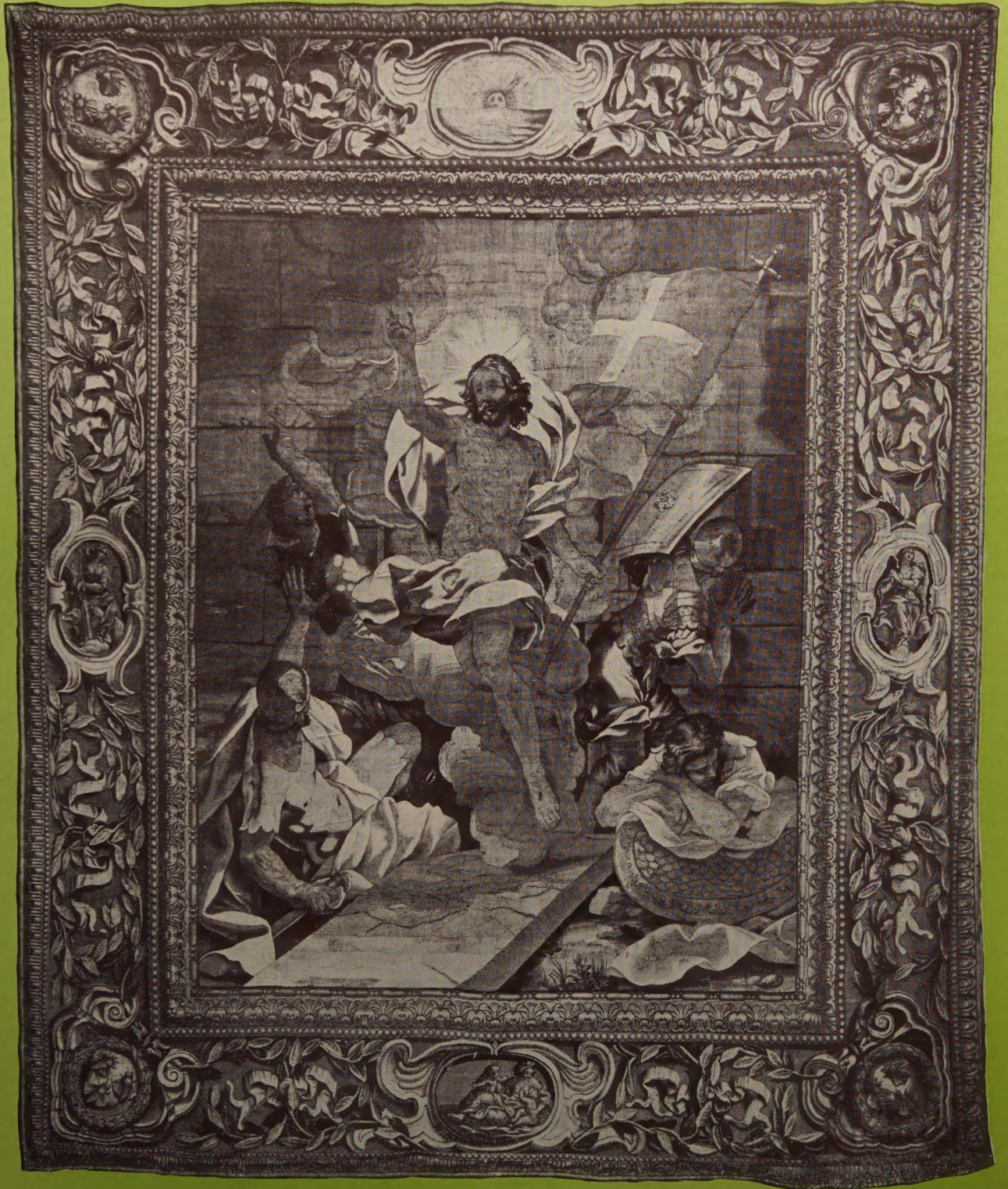


The Living Church



THE RESURRECTION—BARBERINI TAPESTRY

(See page 3)



EASTER MORNING

EXULT, my heart! shout out and sing!
Thy Lord, thy love, is risen, is here!
Thy night is past, this morn doth bring
Unheard of, holy, deathless cheer!

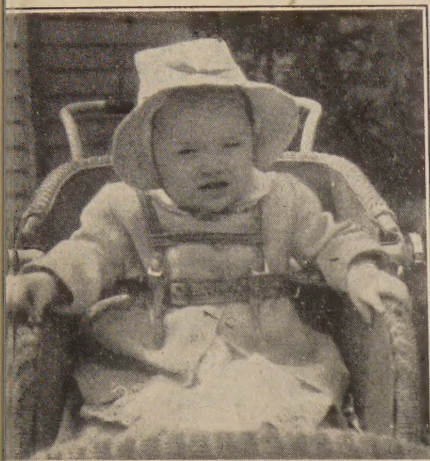
Through weary hours this heart was cold
In blank despair, in frantic doubt,
'Tis doubt that's dead; 'tis faith that's bold;
Exult, O heart, sing loud and shout!

The love thou'dst never known before
Was mocked and blasphemed by His shroud;
Now love's triumphant evermore!
Exult, my heart! sing loud, sing loud!

Can death or hell thee now affray,
My coward's feet from Him depart?
My sin He's done to death for aye;
Sing loud nor cease, exultant heart!

The glory of my Lord, my Head,
Shines on my humble path this day,
Ev'n on my cup and breaking bread;
O heart, my heart, exult away!

LAIRD WINGATE SNELL.



PIN-UP-GIRL? Nancy seems to have been mislaid—but by whom?

TO THE EDITOR: Enclosed is a snapshot which fell, much to my surprise, from the pages of the last copy of the magazine I received. The young lady is not a relative of mine, despite the name. If someone put it in the magazine thinking it to be mine, thanks anyway.

In closing, I'd like to say that it's always with pleasure that I receive my copy of the magazine in this island, so far from civilization. (Cpl.) JOHN H. FOOTE.

South Pacific.

Editor's Comment:

Nobody at THE LIVING CHURCH office or the Fowle Printing Company knows anything about Nancy Foote (aged 2½ in 1943, according to information on the back of the picture). Best guess is that she was being sent to another soldier as his pin-up girl, became separated from accompanying correspondence, and was tucked into the L.C. bearing Corporal Foote's name somewhere en route. We should welcome information as to the correct destination of Nancy's picture.

Moral Issue

TO THE EDITOR: Your recent letter from Edward N. Perkins clarifies an issue that has been protected in advance by an emotional bias (the origin of which psychologists should recognize) from clear and decisive thinking. "The Bright Shield of Continence" which could be as great an advantage to the work army as to the fight-

Cover Illustration

The Resurrection, reproduced on the cover, is one of the 12 famous Barberini tapestries woven in the first half of the 17th century from the cartoon of Jean Francois Romanelli, under the direction of Jacques della Riviera.

The entire collection belongs to the Cathedral of St. John the Divine, New York City. The Resurrection, photographed by Gustafson, is reproduced by kind permission of Bishop Manning of New York.

ing army is discarded for that mechanized device, the contraceptive. Quantitative methods of birth control and planned parenthood do not secure either, in the qualitative sense. What we do get security for, is a sex ideology that is a greater obstacle to progress toward modern individual and social goals than all the fascist phases of "fifth column softening" in the world.

The psychological superstructure that has arisen in the drama of the novel, the screen, and the radio focuses attention upon sex in its departure from, not in the normal setting of the disciplines of family life with its enduring loyalties. Divorce is the logical outcome of man's rationalizing his urge to sex pleasure, the maximum development of which is dependent upon the stimulation of change. The heaviest drag upon our social and economic structures are the factors of injustice that contribute to making the world sex-conscious rather than child conscious. They stem from voluntary sterility in dreams of luxurious ease, of possessiveness and irresponsibility. These are the source of the arbitrary obsessions that strike defenseless youth with merciless impact. Let no one imagine that osmosis fails to operate between mature and immature mentalities in matters of sex interest.

Mr. Perkins is right. We face a moral issue of incomparable far-reaching importance.

WILHELMINE PUTNAM WILLSON.
Smethport, Pa.

Our Common Enemy

TO THE EDITOR: If we, individually and collectively as nations, had striven to help each other with half the effort we have striven to help ourselves, we would not be in our present distresses, and in fear of greater distresses to come. And if our way of thinking continues to be that of each individual for himself (or herself), each nation for itself, the devil take the hindmost, there is every reason to fear that the devil will take all. For our common eternal enemy has never yet been satisfied with anything short of the foremost. With mock humility, he accepts man's offering of the hindmost, knowing full well the vanity, that his simulated humility creates in man, will make easy taking of the foremost. Whom the devil would take, he first makes vain.

In offering him the least, the devil knows man has offered him man's only salvation. He knows the Holy Writ well, and man's ignorance of it is not his least wisdom. "Even as ye do unto the least, even so ye do unto Me", said our Saviour. And that the least, to a success worshipping world, are the failures in its heartless struggle, the devil is fully aware. And he also knows that the fruits of failure can be "Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." He knows these were the fruits of Him whom a success worshipping world adjudged the greatest failure in history, and sentenced to an ignominious death on the Cross. To deny man these fruits, by encouraging neglect of the tree that bears them, this truly is a work of the devil. Denied these fruits, man can only subsist in the bitter fruits of hatred, envy, distrust, vanity, and cruelty. And these bitter fruits can be the fruits of success.

But to give man the sweet fruits of the tree of life by the reverent care we attend that tree, that indeed is the work of Christ. And in the measure we, individually and collectively, help each other individual and nation, we do the work of Christ—each individual for his or her neighbor, each nation for its fellow nation, and Christ will take us all under His loving protection.

New York City.

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ECCLESIASTICAL STUDIO

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STRICTLY BUSINESS

FRANK DEAN GIFFORD, rector of St. Thomas' Church, Mamaronock, N. Y., was put to some inconvenience last week to uphold the honor of the clergy, but he did, and successfully, with no more serious results than a bump on the head and a skinned shin bone!

He had been out making parish calls and was walking toward his car when he passed three youngsters. "What are you going to do now, Dr. Gifford?" one of them chirped up, and he answered without paying much attention: "I'm going down there to my car and open the door and jump in and drive away."

As Dr. Gifford passed, the children turned incredulously to one another. "Do you think he really will jump?"

"Well, if he doesn't he's a liar!" They stood back watching him.

That settled it for Dr. Gifford. He wasn't going to let the clergy down, even though his car was two feet from the curb and he hadn't done much jumping since his seminary days. He opened the door and jumped, making an almost perfect three-point landing—his head against the top of the car and his knees against the edge of the seat!

* * *

THE Church Literature Foundation received last week a contribution from a Japanese-American in a concentration camp out West. Thanks! I mention the gift here, thinking it may add just a minor bit of information to the total needed to prove the stupidity of our present day hate campaigns.

* * *

HESTER SEWELL, formerly assistant circulation manager of THE LIVING CHURCH and now a student at the University of Chicago, was recently awarded a prize of a \$100 War Savings Bond by the *Church Review*, organ of the Church Society for College Work. She wrote the best letter, from a college student, in reply to a letter giving the scientist's point of view on religion.

* * *

MISS J. M. HALL, it is rumored, is no longer associated with the firm of J. M. Hall, Inc., 14 West 40th Street, New York City. Like so many rumors, this one hasn't a grain of truth in it. Miss Hall is very actively associated with the firm; she is still president. Family affairs make it necessary for her to spend some time in Delhi, N. Y.

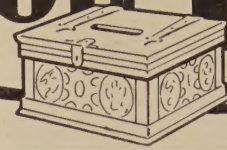
* * *

JEAN MUIR, Oregon correspondent for THE LIVING CHURCH and special writer for the *Oregon Journal* in Portland, was written up in the March 6th issue of *Time*. The Hell Hat, a submarine chaser, was named after her and her hat!

Leon McCauley

Director of Advertising and Promotion

The Question Box



Arrangements have been made to continue the Question Box, which under Bishop Wilson's editorship was one of the most popular features of THE LIVING CHURCH. Communications may be addressed to "Question Box Editor" at the office of publication. Readers who wish a direct reply are requested to enclose a stamped, addressed envelope.

• *What is a Paschal Candle and what is its purpose?*

The Paschal Candle has been used since the ancient Church to symbolize the Resurrected Presence of Christ. It is lighted at the First Vespers of Easter and it burns at certain times up to the Feast of the Ascension. The rule for its lighting is this: It is to be lighted at the Eucharist, Matins, and Evensong all through Easter week. Thereafter it is lighted only at these services on Sundays and Holy Days. It is a specially prepared candle, larger in size than any of the other candles used in the sanctuary. Its proper place is on the Gospel side of the altar.

• *When being instructed for Confirmation we were taught to receive Holy Communion not more than once in the same day, but I notice that the clergy receive at each celebration even when they have celebrated twice or three times in the same day. Why is this?*

For many centuries it was not the custom for any priest to celebrate more than once on any day. In many parishes today, however, it is an absolute necessity if the Body and Blood of our Lord is to be made available to the faithful. When a priest must celebrate more than once, he should first receive permission from his bishop to do so. This permission should be renewed each year. Where a second or third celebration is necessary the priest must receive each time because his reception is essential to the sacrifice. This priestly act is part of the offering of the sacrifice and has its foundation in the ancient requirement of the Hebrew Law (Lev. VI: 26 "The priest that offereth it for sin shall eat it: in the holy place it shall be eaten, in the court of the tabernacle of the congregation"). The Christian Church retained this conception as an essential part of the priestly offering of sacrifice.

• *We should like to have our former rector marry our daughter. He now lives in another part of the country. Is it proper for us to ask him to perform the ceremony?*

It is quite proper for you to ask him, but only after you have asked your present rector for his permission to have him come. The proper thing to do is to ask your rector to officiate and your former rector to assist. If your association with your former rector has been a particularly intimate one, your present rector will undoubtedly suggest that he give the

Church's blessing and take the major part of the service. Under no circumstances, however, may any bishop, or priest, ever if a former rector, be invited without permission of the rector. A good priest will accept such an invitation only after the rector of the parish has himself extended a written invitation. There is one thing further to be careful about: be certain the priest who lives in another part of the country has the legal right to perform marriage ceremonies in your state.

• *Why do we speak of "Forty days in Lent" when there are actually forty-five between Ash Wednesday and Easter?*

Both Ash Wednesday and Holy Saturday are part of Lent. The six Sundays which fall within the season are feast days and are not considered as part of the Lenten season. Thus the "Forty Days" refer to all the days from Ash Wednesday through midday on Holy Saturday, exclusive of the Sundays.

• *For what purpose do bishops bless oil on Maundy Thursday?*

From earliest times it has been the custom of the western Church to have three kinds of oils blessed by the bishop on Maundy Thursday. They are called by the following names: The Oil of Catechumens; the Oil of Chrism; and the Oil of the Sick. The first is used to anoint those not yet baptized; the second for the anointing at Baptism and Confirmation, as well as of altars. The third is used in the administration of the Sacrament of Unction. The oils are available after their blessing on Maundy Thursday for distribution to the clergy of the diocese. The Oil of Chrism is a mixture of oil and balsam.

• *How old should a child be before he is confirmed?*

The Church has no rule on this question. It varies from parish to parish. There is an increasing proper tendency today to prepare children for confirmation and present them earlier than has been the custom for many years. Children today are learning in day schools at an earlier age many things formerly thought to be beyond their ability to understand. Those prepared early seem to have as great understanding as the older ones. They too can benefit by their regular communions. But the best argument of all is that a regular habit of making communion is established if children are confirmed earlier.

EASTER DAY

FOREIGN

GREAT BRITAIN

Anglican, Free Church Leaders Large Reconstruction Program

Relief and reconstruction measures for European populations immediately after the liberation of Nazi-held countries were agreed in a joint eight-point "invasion eve" statement issued by Anglican and Free Church leaders in London.

Signed by the Archbishop of Canterbury and the Moderators of the Church of Scotland and the Free Church Federal Council, the statement called for a definition of the terms of the Atlantic Charter and the Teheran Conference "in terms of immediate and practical objectives relevant to Europe's special conditions." It warned against "breaches of basic human rights" in dealing with Germany, and stressed that primary responsibility in restoring vitality and health to Europe will fall jointly upon the British Commonwealth, the USSR, and the United States of America."

VICTORY NOT ENOUGH

"We cannot assume," the statement said, "that defeat of tyranny will in itself suffice to establish peace, well-being, and liberty. Every advance of the liberating armies makes more insistent the question of what can be done to restore vitality and health to Europe."

The statement's eight points follow:

1. Immediate relief measures on the largest scale to feed starving populations, fight disease, promote health, restore national self-support in the necessities of life.
2. Measures designed not merely to prevent chaos but to restore the rule of law,

both national and international, and to reconstitute responsible national authorities able and wishing to uphold it.

3. Common action to restore and revitalize associations and institutions of every kind, local, national, and international, in which the cultural and social tradition of Europe is specially embodied. Restoration of churches and religious associations will naturally be uppermost in the minds of Christians in this connection.

4. Explicit and effective recognition by European governments of basic human liberties which are the heritage of European traditions.

5. The framing of far-reaching economic and social policies to secure for the people of Europe full employment and social security and the fullest use of available resources in achieving higher standards of life and well-being.

6. Creation and development of common institutions and agencies in the social and economic as well as the political sphere to give effect to these common purposes and to embody the growing sense of European unity.

7. Maintenance within the framework of whatever system of world security may be devised of a system of European security which will allow the peoples of Europe to develop national life free from the fear of recurring aggression and war.

8. The treatment of Germany presents for Christians a moral issue of exceptional difficulty. It must be such as to remove once and for all the menace of German aggression and secure full atonement for the appalling sufferings inflicted by Nazi Germany upon the peoples of Europe. Yet we must not lend ourselves in a mood of vengeance to breaches of basic human rights or to punitive measures against the entire German people, which will be repudiated as unjust by later generations or will permanently frustrate the hopes of peace and unity in Europe.

The statement concludes by saying: "Fortunate in having been spared the full horror of Nazi invasion, we have an inescapable obligation to turn those resources to the succor of war-stricken Europe, and we must be ready to devote the same effort and willingness to forego the good things of life to the task of restoring Europe as we have given to the defeat of Europe's common enemy."

Princess Tsahai Memorial Hospital Fund

A congregation which filled Westminster Abbey attended, on March 16th, a special service on behalf of the Princess Tsahai Memorial Hospital Fund. Princess

Tsahai, a daughter of the Emperor of Ethiopia, died in August, 1942, at the age of 22. She had trained as a nurse while in Britain and was hoping to establish a hospital at Addis Ababa. The hospital will be completed as a memorial to her.

INDIA

General Council Considers The Ministry in South India

By the REV. G. VAN B. SHRIVER

★ A colorful procession in the Nagpur Cathedral of all the bishops and assistant bishops of the Church in India, Burma, and Ceylon, opened the session of General Council of the Church on February 6, 1944.

Preceded by a choir, the bishops marched up the aisle, some in purple robes and some in gold.

The three assistant bishops came first, followed by the diocesan bishops in order of their consecration. The Bishops of Assam and Dornakal who read the epistle and the gospel, wore copes made of cloth of gold. They were followed by the Bishop of Nagpur, who was preceded by his chaplain. Finally came the Metropolitan of India attired in purple cope and mitre and also preceded by his chaplain.

The Metropolitan who has just recently reached his 80th birthday celebrated the Holy Eucharist and the Bishop of Assam preached on Church Union.

In his sermon, the Bishop of Assam said that though men and God had been separated by man's sin, Christ had come to reunite them. However in the last several hundred years the Church had

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$5.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York 17, N. Y.

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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failed to present the united body of Christ to the world and has instead remained steadfastly in division. Because of this failure the world has sought some sort of artificial unity on the basis of race or nationality. He said that incredible sacrifices had been made to create this artificial unity but that the result had been chaos. The only real answer lay in the reuniting of the Church, the Church which was the union between God and man and man and man created by Christ.

In the evening service on the same Sunday the Bishop of Nasik preached. Quoting the words of Peter, "But ye denied the Holy One and the Just and desired a murderer" (Acts 3:14), he said that the trouble with the world today was that she had denied her Lord and accepted murderers in His stead. The only answer was to repent and to believe that God would bless the results of such an act.

The meetings began on February 7th in the Bishop's lodge in the suburbs of Nagpur. These were the first meetings of the General Council to be held for six years. The threat of Japanese invasion in 1942 had prevented the meetings that should have been held in that year. Eighteen bishops and 96 delegates, clergy and lay were present.

The General Council arrived at a number of important decisions:

1. General approval for the formation of three new dioceses.

2. Permission for the selection of two new assistant bishops.

3. Dioceses were asked to consider whether a division of their areas was desirable or possible and if so whether an area should be demarcated which the diocesan bishop could commit to the charge of an assistant bishop.

4. A resolution urging the Church to increase wherever possible the indigenous episcopate.

5. The appointment, through the Metropolitan, of a committee to consider the question of the division of the province into two or more parts.

6. A radically new approach taken upon the question of the ministry in the proposed United Church in South India.

CHURCH UNION

In the General Council the subject that evoked the most thought and discussion was that of Church union in South India. Most of the members of the Council were greatly disappointed by the failure so far to consummate this union. The Methodist Church has approved of the scheme of union and stands ready to unite but the South India United Church (a largely congregational body) has been unable to agree on the matter. One of the great stumbling blocks has been the proposed 30 year interim period when there will be episcopally ordained and non-episcopally ordained clergymen working in the same church. This has been a difficulty both to the Anglican Church and the congregational churches.

After a long and serious discussion over a period of three days, the General Council passed by a large majority the following statement:

"We, the bishops, clergy and laity of

the Anglican communion in India, Burma, and Ceylon assembled in Council at Nagpur have been burdened with a sense of frustration, as we have considered the failure of 25 years of effort to bring union to divided Christians in South India. But in this session, there has been given to us a new vision of the unity of Christ's people, and a new hope as to the means by which that unity can be achieved. It has been laid upon us that we are still depending too much on human contrivance, and that we must learn to trust more fully in God's creative power to do new things and to give to His Church that unity which is one according to His will.

IMPERFECT MINISTRIES

"We and those with whom we desire to unite are all one as members of the body of Christ and through faith in the redemption wrought by God through His only begotten Son Jesus Christ; but so long as we remain out of communion with one another we are all defective in spiritual power. This is true in a special way of the ordained ministry; the ministries of all separated communions are by the fact of separation imperfect and limited in authority. As a result of this defect, the witness of us all to Christ is seriously compromised and the work of setting forward God's purpose for the redemption of all mankind is grievously hindered.

"We acknowledge that in the past we have failed in manifold ways to forward the work of reconciliation. For these sins of the past we earnestly repent and desire to atone; and we desire to express that penitence not only in words but also in action. We believe that when separated communions come together again, their ministries should be united by a solemn act of humility and rededication, in which through the mutual laying on of hands with prayer they seek from God the enrichment of all those ministries.

"If this method of achieving a united ministry commends itself to the mind and conscience of the Churches those of us who are ordained ministers, bishops, and presbyters, desire to present ourselves to those duly authorized in these communions which are seeking to restore the unity of the body of Christ, that we may receive through the laying on of hands and prayer the spiritual endowment which in separation from them we lack. We would earnestly commend this suggestion to our own communion and also to those in other communions who sincerely desire the union of the faithful, asking them to consider whether this is the will of God for us, and whether we may not hope by this means to be brought very much nearer to that perfect reconciliation and union which we all earnestly desire."

This statement was to be communicated by the delegates from the General Council to the Joint Committee on Church Union in South India.

Along with this statement were to be communicated also certain proposals for the formation of the ministry taken from the Iran proposals for Church union and from the proposal for reunion with the Presbyterians made in America. These proposals especially referred to the idea

and phrase of "supplemental ordination." The description of the implications of "supplemental ordination" was also supplied to the delegates and is as follows:

"It is proposed to make it possible for clergymen of both Churches to administer the Word and Sacraments to all members of the United Church. The rite by which the aim is accomplished shall not be regarded as ordination *de novo*, but as a supplemental ordination. The expression 'supplemental ordination' is intended to imply that he who receives it is recognized to have been truly ordained to the ministry of Christ's Church, and that by the supplemental rite he receives such further grace of orders, and such authority for the wider exercise of his ministry as, according to God's will, may be conveyed through the action of the Church, in and by which the rite is performed."

The General Council also instructed its delegates to the Joint Committee to ask that the section of the union scheme on the Faith of the Church be restored to the form in which it was set forth in 1936. This form is as follows:

"The uniting Churches hold the faith which the Church has ever held in Jesus Christ the Redeemer of the world in whom men are saved by grace through faith; and in accordance with the revelation of God which He made, being Himself God incarnate, they worship one God in Trinity and Trinity in Unity.

"They accept the Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation and as the ultimate standard of faith.

"They accept the Apostles' Creed and the Creed commonly called the Nicene, as witnessing to and safeguarding that faith, which is continuously confirmed in the spiritual experience of the Church of Christ, and as containing a sufficient statement thereof for a basis of union."

HUNGARY

Wide Persecution of Hungarian Churches Feared

Church resistance in Hungary is expected to reach a high pitch following the German occupation and it is feared that Justin Cardinal Seregi, Hungarian Roman Catholic Primate, and a consistent opponent of Nazism, will soon be placed under house, or even close, arrest, according to Religious News Service.

Hungarian circles in Stockholm also believe repressive action may be taken against the Rt. Rev. Lazslo Ravasz of the Reformed Church, who, like Cardinal Seregi, has recently expressed strong criticism of National Socialism.

Both Church leaders, according to a London radio broadcast to Latin America, monitored by the U. S. Federal Communications Commission, have refused to recognize the new regime in Hungary and have declined to receive in audience the puppet prime minister, Dome Sztojay.

The tone of anti-Nazi resistance among Hungarian churches has of late become extremely sharp. Protestant and Catholic Churchmen, in sermons and conferences, have emphatically denounced Nazi theo-

as incompatible with Christianity. Minority groups such as the Unitarians, Methodists, and Baptists have joined in the general chorus of condemnation.

The newly organized Hungarian Ecu- menical Council, which met recently, adopted a 19-point statement affirming opposition to Nazi doctrines, which were ascribed as signifying virtual abolition of the people's spiritual freedom, as being irreconcilable with the Ten Command- ments, and as seeking to exalt the state above God.

Among Church spokesmen whose fate is being watched is Lutheran Bishop Bela Tappi, who last December, in a speech before the Upper House of the Hungarian Parliament, hinted that if totalitarian control of Hungary is attempted, the Church would rise up to defend its "essential basic rights and vocation."

Concern is also expressed over possible measures to suppress the revived Christian Democratic People's Party, and the Christian Trade Unions of Hungary.

CUBA

Great Opportunities Reported as Priest Is Ordained

In spite of the fact that it was crop time and the great sugar mill was grinding night and day, la Iglesia de San Juan Evangelista in Vertientes, Cuba, was packed with people February 27th because Bishop Blankingship was there to advance the Rev. Jose Augustin Gonzales (y Martinez) to the priesthood. The sermon was preached by the Rev. Padre Zermeno, and the ordinand was presented by Arch- deacon J. H. Townsend, who reports, "The fact that we have a church in Ver- tientes is due largely to the faith and enthusiasm and help of Mr. and Mrs. Graham Bienvenu of Baton Rouge, La. . . . Work was begun . . . in 1941 among the British West Indians and later among

the Cubans . . . and the first Spanish Misa was offered St. James' Day of that year in the new church. The clergy in the Province each gave of his time to help out. . . . The Bishop took great interest in the work from the first and made several visitations to confirm the large classes that were presented."

In the afternoon Mr. and Mrs. Bien- venu gave a tea for the newly ordained priest and his mother and Mrs. Blanking- ship, who was on her first visit to Verti- entes.

Archdeacon Townsend writes of "the already large congregation of Cubans and Spaniards who have turned to us and have our same principles of being truly Cath- olic and Apostolic (but far from Roman). We believe," he says, "that a brilliant future lies ahead of the Church of San Juan Evangelista, Vertientes, and of other similar enterprises throughout unchurched Latin America (I repeat largely un- churched in spite of popular opinion to the contrary) when people dare to venture and work and help and go ahead. We have vast opportunities in this Latin field which few appreciate or are willing to face."

The Rev. Fr. Gonzales is to be in charge of the Church of San Juan Evan- gelista, and work is expected to progress rapidly. As a deacon he had previously formed a vested choir there, and the Cuban Auxiliary and the Young People's Society are said to be flourishing. Juan Martin has been serving as the layreader.

HAITI

Bishop Voegeli Conducts First Ordination

Bishop Voegeli of Haiti held his first ordination service March 19th, when three young deacons were advanced to the priesthood in Holy Trinity Cathedral, Port Au Prince. He preached the sermon in French to a very large congregation.

Bishop Carson, retired, read the Litany, and Dean Georges E. Benedict was the celebrant of the Mass.

The ordinands were the Rev. Messrs. Antony D. Macombe, presented by his brother, the Rev. Oscar Macombe; Marc Ledan, presented by the Rev. Enoch Par- aison; and Rene Delatour, presented by Dean John G. Dahl. Fr. Macombe will be attached to the Cathedral staff; Fr. Ledan is to go to a portion of the extensive mission field in the Leogane district; and Fr. Delatour is assigned to the Cayes dis- trict, with post office address at Aux Cayes.

Bishop Voegeli has taken up his work with enthusiasm and is rapidly familiariz- ing himself with the large field, being most cordially received on all sides.

CANADA

Foreign Missions Conference

A Canadian Foreign Missions Confer- ence is to be formed by the United Church of Canada, the Church of England in Canada, Canadian Baptist groups, and the Presbyterian General Board of Mis- sions.

The new body will be similar to the Foreign Missions Conference of North America, which has its headquarters in New York and through which Canadian Church bodies have been coöperating for some time. Creation of the Canadian con- ference, it was stated, will in no way alter coöperative relationships now existing between the Canadian Churches and the Foreign Missions Conference in America.

St. Paul's, Halifax,

Plans 200th Anniversary

St. Paul's Church in Halifax, oldest non-Roman church in Canada, and mother parish of the Church of England in the Dominion, is beginning to crystalize plans for its 200th anniversary, to be celebrated in the fall of 1949. An anniver- sary committee, of which the Rev. Dr. Samuel Henry Prince, professor of sociol- ogy and economics at King's College, is chairman, has been functioning for the past three or four years.

At the recent annual parish meeting Dr. Prince reported that the sum of \$142,000 already was in hand toward a proposed anniversary endowment fund of \$200,000.

His Honor Lieut. Governor H. E. Ken- dall, an active Churchman, is patron of the anniversary committee, to which His Grace, the late Archbishop MacKenley also lent his patronage.

Designed after St. Peter's, Vere Street, London, St. Paul's edifice is an imposing one, its porches facing on St. Paul's Hill and the Grand Parade, military drill ground in colonial days. It is this Grand Parade, now a walled-in public park in front of Halifax City Hall, which gives the title for G. B. Lancaster's recent novel of colonial Halifax.

The church is built of pine and oak, brought from Boston, Mass., at the ex- pense of the Crown by grants from His Majesty King George II.



CUBAN ORDINATION: The clergy, left to right, are Fr. Zermeno, Fr. Gonzales, Bishop Blankingship, Fr. Davies, and Archdeacon Townsend.

RADIO

Archbishop of York to Broadcast Easter Message

One of radio's major religious events will occur when the Archbishop of York delivers an Easter message Saturday, April 8th, over the NBC network from 6:45 to 7:00 P.M., EWT. The message, to be broadcast to the American people shortly after he sets foot for the first time on American soil, will be his first radio talk to this country. He will be introduced by Vice-President Henry A. Wallace.

Easter Day programs over national networks include the following:

7:30 to 8:15 A.M., EWT, CBS. Bishop Hart of Pennsylvania will speak at the annual Knights Templar Service from Arlington National Cemetery with the U. S. Marine Corps Band providing music.

7:30 to 8:00 A.M., EWT, NBC. Annual Easter Dawn Service from Radio City under the auspices of the Greater New York Federation of Churches. Dr. Henry S. Coffin, president of the Union Theological Seminary, will speak, and the Rockefeller Center Choristers, conducted by John R. Jones, will provide the music, which will be as follows:

Light Divine (from "Cavalleria Rusticana")	Mascagni
Sing Praise to God (Psalm 150)	Franck
Behold a Host Arrayed in White	Hymn
The Day of Resurrection	Hymn
Crown Him with Many Crowns	Hymn

8:15 to 8:30 A.M., EWT, CBS. An all-Negro program from Camp Robert Smalls, Great Lakes Naval Training Station, Ill.

8:30 to 9:00 A.M., EWT, NBD. Tenth annual presentation of the Easter Sunrise observance from the "Shrine of the Ages" in the Grand Canyon of Arizona. The sermonette is to be given by Bishop Porter of Sacramento, and the music will be sung by the a cappella choir of the Arizona State Teachers' College of Flagstaff.

8:30 to 9:00 A.M., EWT, CBS. Garden of the Gods Easter Sunrise Service from the foot of Pike's Peak in Colorado. Music by the Colorado Springs High School a cappella choir and the 549th Headquarters Band of the U. S. Army Second Air Force. The Rev. Cyrus E. Albertson, of the First Methodist Church, Colorado Springs, will preach the sermon.

12:00 noon to 12:30, EWT, CBS. The Salt Lake Tabernacle Choir and Organ series presents a program of traditional Easter music including selections by Mozart and Saint-Saens.

3:30 to 4:00 P.M., EWT, CBS. The New York Philharmonic Symphony will perform Bach's *St. Matthew Passion* conducted by Bruno Walter. Soloists are soprano Nadine Conner, tenor, William Hain, baritone, Mack Harrell, contralto, Jean Watson, baritone, Herbert Janssen, and basso, Lorenzo Alvary.

3:30 P.M., NBC. Swedish and Norwegian Easter hymns by the Augustaner Chorus and the noted Swedish opera star, Kirsten Thorborg.

3:45 P.M., NBC. French program, ex-

cerpts from the poems of Charles Peguy with organ music by Avenir de Monfred and the Montezuma Choir.

4:30 to 4:55 P.M., EWT, NBC. Easter service in the Cathedral of St. John the Divine. Music presented by the Cathedral Choir School, will be as follows:

Come, See the Place Where Jesus Lay	Bach
Russian Easter Alleluia	Gaul
They Buried Him	Shaw
I Know That My Redeemer Liveth	Handel
Credo	Gretchaninoff
Blessing, Glory, and Wisdom	Bach

5:00 P.M., EWT, NBC. NBC Symphony Orchestra directed by Arturo Toscanini on the "General Motors Symphony of the Air," playing the "Prelude" and "Good Friday Spell" from Wagner's *Parsifal*.

6:00 P.M., EWT, NBC. The Catholic Hour; Msgr. Fulton J. Sheen will speak, with music by the choir of the Church of the Blessed Sacrament, New York City.

11:30 to 12:00 midnight, CBS. Columbus Boys' Choir sings Pergolesi's *Stabat Mater*.

ANGLICAN RELATIONS

Co-operation in Overseas Work

Purpose of Archbishop's Visit

The Most Rev. Cyril Forster Garbett, Archbishop of York, who will arrive in the United States sometime this month upon invitation of the Presiding Bishop, has sent an advance statement to Christian people in America urging that all possible steps be taken toward unity of purpose among Christian bodies, and the fullest coöperation among Churches in plans for the new world after the war. "As we look towards the tasks of world reconstruction after peace, it is obvious that a constructive function belongs in the purpose of God to the world-wide Church, representative as it is of so many races and nations," he declares. "In unity with the Churches of India, Africa, and the Far East, we must work together for the spiritual victory of our common Master."

The Archbishop states his purpose in making this visit to the United States is "to further the coöperation between our two Churches (the Church of England and the Episcopal Church) in the extension of the kingdom of God overseas. Before the war, with the exception of the Far East, there was little coöperation between us in this essential evangelistic work." He then relates that a change occurred in 1940, when the Episcopal Church, seeing the distress of British Overseas Missions as a result of war curtailments, raised a fund for the missionary work of the Mother Church of England, which has been continued up to the present, and in three years has reached a total of \$578,000.

The Archbishop expresses the gratitude of the English Church for help from America, saying that not only did it permit the continuance of much of the imperiled British missionary work, but it has also

drawn closer together the two Churches, in understanding and fellowship.

There was set up in the Church of England and in the Episcopal Church, an Anglo-American Committee which has been unable to meet as a whole during the war, but of which Dr. Garbett is the English chairman. While in the United States he will meet with the American part of the committee, headed by the Presiding Bishop. Of the plans of this committee, the Archbishop says:

"The committee has begun the discussion of closer coöperation between our two Churches in the service of the younger Churches overseas. There are many parts of the world in which this coöperation could prove of the greatest value. Both our Churches have much to learn from one another and we can help each other by partnership in a common task. We can exchange the results of experience in different fields; we can discuss the methods which respectively we have found most valuable; and we can decide on areas on which each of our Churches can concentrate more effectively its efforts."

Upon the Archbishop's arrival, he will be in Washington April 16th to 19th, making his first public address by radio from the Cathedral in Washington April 16th, and speaking again in the Cathedral at 4 P.M. the same day. On April 23d he will speak twice at the Cathedral of St. John the Divine in New York. There he plans to attend a number of Episcopal and interdenominational conferences as well as visit Columbia University to receive a degree on April 25th.

Upon completion of his New York schedule, he will pay a short visit to Chicago, before returning to England by way of Canada.

New Bishop of Tasmania

Visits America

Church people in the United States have been having a preview of Tasmania's new Bishop, the Rt. Rev. Geoffrey Franceys Cranswick, who was in New York for a week en route from England to his new field, which he expects to reach early in May. His consecration took place on St. Paul's Day in Westminster Abbey. Mrs. Cranswick goes out with him, but their 11-year-old son remains temporarily in England to recover from an ill-timed attack of measles.

Bishop Cranswick was born in Australia, where his father had a hundred-mile "parish." His mother was a descendant of John Harvard. The future bishop went to England to enter Cambridge University and Ridley Hall. After his ordination in 1920 he went to India where he spent 14 years as a missionary in Bengal, not far from the friendly Tagore, whose poems he read in their native Bengali. He went back to England to become India secretary for the Church Missionary Society.

In Tasmania, that shield-shaped island south of Australia and just north of the high latitudes known as the roaring forties, his Cathedral is St. David's in Hobart. He has more than 80 clergy, whose

work is supplemented by that of 60 or 70 gay readers. Tasmania's 26,000 square miles average fewer than ten people to the mile. The island state has a number of towns, but its rural population outnumbers that of the towns, and the mountainous regions are not yet even wholly explored.

The new bishop is the eighth since the diocese was organized 100 years ago. The see is older than the state, which hardly had a settled government before 1853.

Bishop Cranswick spoke of the great encouragement and help which American gifts and interest have afforded to the Church in England and hopes that much may be done to unite English and American Church people more closely. He mentioned especially the difficult situation in India and wishes that many prayers for the Church in India might be offered by the Church in America.

Appreciation

The Universities Mission to Central Africa in acknowledging its share of the second installment of the 1943 Aid to British Missions expresses through the Rev. Canon G. W. Broomfield, D.D., its general secretary, the deepest appreciation of the help of the Church in the United States.

"This is magnificent help once again," he says, "and our gratitude is beyond words. The money you have sent us during the difficult years of the war has enabled us to carry on our work in Africa without diminution for financial reasons since the beginning of 1940. Now, as the peace draws rapidly nearer, the Church in Africa is faced with greater responsibilities and opportunities for advancement than ever before. The bishops of the four dioceses which this mission supports are formulating post-war plans which will need much new money for their execution, and they will be vastly encouraged on learning of the continued generosity of the American Episcopal Church. On their behalf, as well as on that of the supporters of UMCA in this country, please accept this expression of deep and sincere thanks."

LABOR

Clergy-Union School in Detroit

A score of clergymen of the Church in the Detroit metropolitan area went to a real labor school at the headquarters of Ford Local 400 and seemingly enjoyed a "hair down" discussion of union principles and practices.

Grouped informally around a table, they went into union finances, grievance procedures, suggestions of tension between the Church and labor, so-called wildcat strikes, and union ideas about the Little Steel formula, the National Association of Manufacturers, and Congress.

The clergy and the union representatives had lunch in the dining room of St. Alban's Church, Highland Park, whose rector, the Rev. G. Paul Musselman, sponsored the meeting. The after-luncheon discussion, over which the Rev. Mr. Mus-



CLERGY AT LABOR SCHOOL: They found three areas of coöperation between Church and union.

selman presided, brought out three areas in which the Church and the union can immediately work together.

In the first place, it was thought that the two organizations can work together to teach people to take responsibility for the community and the nation. They can also work together to strengthen the American home, which is the basis of the social structure. One of the union leaders remarked, "Our grievance procedure breaks down at home!" It was agreed that the Church has a unique opportunity and an open door into the workers' homes and will find there an eagerness for help in building sound homes. And finally, it was felt that the complications of wages, hours, and production, the intricacies of union politics and the applications of economics are not the level on which the Church and the union can work at the beginning; but that the Church can work with the union on the matter of relationships and on the level of honesty, unselfishness, and decency.

Several union speakers suggested activities by which Church people could implement good will toward labor. It was suggested that the churches could encourage Church members who are union members to take an active part in the affairs of their union. It was said that "in larger unions less than 1% of the membership takes an active sustained part in the affairs of the union." The Church, it was further stated, could get into the workers' homes, not primarily as a matter of getting members for the Church, but as a project in making friends. More meetings where Church people and union representatives could speak frankly and charitably were recommended.

The union leaders pledged themselves to send to the clergy for one year, free, their union newspaper.

Bishop Creighton of Michigan spoke to

the group after lunch, saying, "We are all in the same great task."

Discussing tension between Church and organized labor, Patrick O'Connor, who was a noted labor leader in Great Britain before he came to this country, thought the big trouble was mutual indifference and declared the Church must take an active part in the workers' problems outside the Church. "There is danger for both of us unless we can find a common ground," he said.

Ben Garrison, retiring president of the union, suggested that both the Church and the union were at fault in not seeking each other's help. Speaking about race relations, he declared, "the leaders of this local believe in our constitution which says there shall be no discrimination because of race, color, or creed. And what is more, we preach that continuously down the line. Occasionally there is trouble between individuals. We investigate, and if we find a man wrong, he gets it in the neck, White or Black."

LEGISLATION

Indianapolis Court Rules Religious Property Taxable

Property owned in Indiana by religious, educational, and charitable foundations is subject to taxation unless the property is owned and used exclusively for purposes of the foundation, it has been ruled in Indianapolis by State Attorney James A. Emmert.

The opinion was handed down in response to a query from Charles H. Bedwell, chairman of the State Board of Tax Commissioners, who had asked whether a 120-acre dairy farm adjoining Taylor University at Upland was subject to taxation after March 1st, under provisions of a

1937 statute. Bedwell said the dairy farm was leased and operated under a crop sharing or partnership arrangement by which a share of the crops went to the foundation for use in supplying milk and dairy products for the college dining hall.

Under such an arrangement, Emmert ruled, the farm is not occupied and used exclusively for the purposes and objects of the foundation and therefore is taxable under a 1937 statute providing that investment properties of non-profit foundations shall become subject to taxation after March 1, 1944.

JAPANESE-AMERICANS

Wedding

Wearing the uniform of a United States Army Medical Corps First Lieutenant, Japanese-American James Yamazaki was married on April 1st, at 4 o'clock in the chantry of Grace Episcopal Church, New York. The bride is Aki Hirashiki, also an American of Japanese ancestry, studying at Columbia University, and residing at International House.

Officiating at the ceremony were the Rev. George A. Wieland, executive head of domestic missionary work of the Church, and the bridegroom's father, the Rev. John Yamazaki, formerly of St. Mary's Church, Los Angeles, and now stationed in Chicago.

Another member of the Yamazaki family, John jr., is now ministering to members of St. Mary's congregation, in the Gila River, Arizona Japanese Relocation Camp, while another brother, Peter, graduate of the University of California Law School, is a second lieutenant in the United States Army.

Lt. James Yamazaki was graduated from the Medical School of Marquette University, Milwaukee, and finished his internship in a St. Louis hospital. He has completed indoctrination training at Carlisle, Pa., and will be stationed in Missouri.

INTERCHURCH

Bishop Block to Preach

Flower Sermon at St. Louis

Bishop Block of California will preach at the request of the trustees of the Shaw Botanical Gardens in St. Louis April 16th at the famous annual flower service.

Henry Shaw arranged in his will for an annual Flower Sermon at the botanical garden he endowed. The idea he had in mind was a sermon on the goodness of God as revealed in the beauty of the earth. Famous American preachers at the service have been Reinhold Niebuhr, who spoke on the goodness of God in creation; Arthur Compton, who spoke on man's place in creation; and last year, Dr. Walter Judd, who turned to the political organization of the world and its interdependence, with the demand that that organization must reflect in some way the goodness of God toward all His children.

Bishop Block will speak on the general theme of nature as the revelation of part of the mind and heart of God.

Everyday Religion

THE PRAYER BOOK AND SPIRITUAL HEALTH

VIII. Victory Over Death

By the Very Rev. J. WILLARD YODER

A DEAR old lady, upon her sick bed, had asked for the Holy Communion. The priest administered it to her and confidently she looked to him and said, "Now I am ready to go. Will you read the last rites when I'm gone?"

"Oh, Mother, don't talk that way. You know you're going to live a long time."

But why shouldn't she talk that way! She had lived a full rich life, she had made this last preparation, she had received the Holy Sacrament, she *was* ready to go. How wonderful to be ready! To have no fear.

There seems to be a natural fear of death. Psychologists have tried to analyze that fear, and their answers often sound very learned. But it is not difficult. The answer really is simple. Those who do not know the *Living Christ* naturally fear death. Those who know Him and the power of His resurrection, supernaturally do not fear it. This explanation is as "psychological" as the more complex. It recognizes a great human "drive," the force of faith in the lives of men, and it is still literally true that through faith all things are possible. A psychologist does not himself need to be a "believer" to recognize the dynamic power of faith in the motivation of men. If he fails to reckon it in his data he is merely unscientific. (Some are!) Psychology is not interested in the proof of that in which a person has faith. But is interested, as part of its data, only in the fact of faith as a motivating and integrating force. However, *we know* in whom we have eternal life.

It is not so much an issue to be proved as an experience to be demonstrated. It is not a blind belief, but a directed, well nurtured faith, fed at God's holy altar. Because we believe in Jesus Christ, we believe in the power of His Spirit working through His Sacraments. We take literally His words, "This is My Body, which is given for you"; "This is My Blood of the New Testament, which is shed for you" (Prayer of Consecration, page 80). We remember that He said, "He that believeth on Me hath everlasting life. I am the living bread which came down from heaven, if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world."

As we go to the altar, we think of our Lord's resurrection. When we receive communion in both kinds the bread and the wine are united in us. This shows forth our Lord's resurrec-

tion when on the first Easter morning His soul and body were reunited. The Communion is a foretaste and promise of our resurrection (Palmer, "*What Mean Ye?*", page 28). "The Body and Blood of Christ 'preserve thy body and soul unto everlasting life'" (The Communion, page 82).

We realize indeed that those who die in the Lord are blessed (page 333). The faithful die in the Lord for they have in *this* life become partakers of his resurrection through the Blessed Sacrament. When we partake of His Body and Blood the Eternal Christ dwells in us and we in Him (Prayer of Humble Access, page 82). We, therefore, take on the essence of His resurrection, and the message of Eastertide: "As in Adam all die, even so in Christ shall all be made alive," is assured. "When thou hadst overcome the sharpness of death, thou didst open the Kingdom of Heaven to all believers" (Te Deum Laudamus, page 10). This Kingdom is an everlasting Kingdom and begins within us (St. Luke 17:21). If Christ be in us, and He surely is, then we live now with Him and shall continue to live with Him throughout all time and eternity.

The Resurrection of Christ is the center of the Christian Faith. Explain it, we cannot. Believe it, we do. Partake of it? We can.

Easter Day! At the Holy Table stands the Commissioned Agent of His own eternal Priesthood, once again to "do this in commemoration of Him!" How wonderfully this sublime memorial fulfills its purpose! How augustly, as it proceeds, Christ is set forth "before our eyes, crucified among us"! At the Preface, how touching is the recognition of Christ as the very Paschal Lamb (page 78), and in the Sanctus, how are we joined in adoration with the heavenly choir itself! (page 79).

The words of Institution recount the solemn scenes of Holy Week, and remind us of the Upper Chamber in which the last Passover and the first Eucharist were celebrated. And then we receive the heavenly food itself! Like those who kept the first Easter with Christ, our hearts burn within us, as He makes Himself known to us in the breaking of bread. (Coxe, *Thoughts on the Services*.)

Now cheerful to the house of prayer
Your early footsteps bend,
The Saviour will Himself be there,
Your Advocate and Friend:
Once by the law your hopes were slain
But now in Christ ye live again.

(Thomas Hastings)

ARMED FORCES

Agency Merger Rejected

A proposed merger of the General Commission on Army and Navy Chaplains and the National Council of the Service Men's Christian League in an over-all non-Roman council for the armed forces was rejected at a joint meeting of the two bodies in Philadelphia.

They voted instead to work out a definite scheme of coöperation, "so that the men and women of the armed forces will be benefited."

It was agreed that the General Commission on Army and Navy Chaplains will recruit chaplains; maintain a regular program of visitation to chaplains on behalf of the coöperating Churches, and hold retreats for the spiritual and intellectual refreshment of chaplains; and promote the interests of chaplains, including the responsibility for regulations and legislation that may affect them.

The National Council of the Service Men's Christian League will continue its educational work in the armed forces and fulfill the following functions: edit and publish the *Link*, official League organ; promote the formation of units of the Service Men's Christian League within the armed forces; serve as a clearing house of pamphlet publications and other literature which chaplains need; and assist chaplains in developing an educational program.

Resignation of the Rev. S. Arthur Devan as director of the General Commission on Army and Navy Chaplains was accepted, but no successor was named.

Christian Veterans' League May Be Formed

Possible organization after the war of a League of Christian Veterans of World War II was indicated in Philadelphia by spokesmen for the Service Men's Christian League, interdenominational agency serving non-Roman chaplains and military personnel.

According to League officials, an increasing number of letters from officers and men in the service express a desire for the creation of such a body.

The postwar agency, it was stated, may involve the continuation of the present Service Men's Christian League.

Servicemen's Offering Sent To the Presiding Bishop

Offerings are not ordinarily received at services conducted by Army and Navy chaplains, but the officers and men of certain Naval units "somewhere in New Guinea" made a voluntary offering of £82 (\$265) on the third Sunday in Lent. In the light of world wide needs, this amount has been forwarded by the chaplain, the Rev. Kenneth D. Perkins, to the Presiding Bishop for proportionate distribution to interdenominational or non-denominational agencies. Sharing these

gifts will be: The American Bible Society; American Committee for Christian Refugees; American Friends Service Committee; British, Greek, Italian, Polish, and Russian War Relief; Indusco China Co-operatives; United China Relief; War Prisoners' Aid; and the World Emergency and War Victims Fund of the YWCA.

The Pineapple Clericus

Believed by its members to be unique among organizations of the clergy, "The Pineapple Clericus" was organized recently by a group of Army chaplains of the Church stationed in the Hawaiian Islands. Its name is derived from the fact that troops stationed in the "Paradise of the Pacific" invariably refer to themselves as "pineapple soldiers."

Meetings are held each week, beginning with a celebration of the Holy Communion, followed by breakfast and a business session. The program consists of papers and discussion of matters of mutual interest. Recent papers have included "Uniformity in Celebrating the Holy Communion," "Proposals for Prayer Book Revision," and "The Episcopal Chaplain and the Protestant Soldier." Bishop Kennedy of Honolulu, who has given his full support to the organization, is scheduled to address the group in the near future.

The cosmopolitan character of "The Pineapple Clericus" is shown by the diocesan connections of its officers, who represent three widely separated regions of the United States. Chaplain Frank L. Titus (diocese of Albany) is president; Chaplain William J. Wyckoff (diocese of Chicago), vice president; and Chaplain Francis W. Read (diocese of Los Angeles), secretary.

RELIEF

Presiding Bishop's Fund

A report on the Presiding Bishop's Fund for World Relief for the year 1943 is called by Bishop Tucker "a joy and a challenge to us all; a joy that we have joined with others in the work of great Christian charity; a challenge, calling us under God's guidance to renewed effort for a just and durable peace."

The report shows that of the total amount of \$127,755 received and disbursed in 1943, \$54,956.56 was undesignated and was allocated by the Presiding Bishop; \$72,799.24, including \$25,000 from the United Thank Offering of the Women of the Church, was distributed as designated.

Largest single item in the report is China, which received \$60,976.50, for the emergency support of the missionaries; to help maintain 130 civilian hospitals and provide medicines; to aid orphanages and children's camps; and to give relief in the battle zones and famine areas of Free China.

For aid to European refugees \$11,972.31 was sent to give relief to homeless, afflicted and starving people, in coöperation with the World Council of Churches; to distribute food in the internment camps; to

feed children; and to aid European scholars and undergraduate students sponsored in American colleges and schools.

Also, \$24,776.32 helped supply chaplaincy service and religious activity for prisoners of war regardless of nationality, race or creed. Scriptures, prayer books and other religious literature were distributed.

The Church joined with others in sustaining 168 mission stations and 2,500 missionaries cut off from support of their home societies in India, Africa, China, Oceania and Madagascar. This work received \$3,185.

The sum of \$4,780 was used to aid uprooted students, including 50 Japanese-American students, members of the Episcopal Church.

Religious ministry for hundreds of women in uniform: military nurses, land and factory workers in Great Britain, North Africa, the Middle East and Italy, accounts for expenditure of \$2,050.

The remainder of the year's allotments, \$18,015.67, is accounted for by aid to bombed-out peoples and suffering populations of Great Britain, Norway, Greece, Russia and Poland, and for relief work in Puerto Rico; for Negro and White coöperation in Rural America; to help the United States Committee for the Care of European Children; and for a variety of other relief purposes as designated by donors.

Russian War Relief Committee

Fifty-six leading clergymen of the Catholic, Protestant, and Jewish faiths have formed a Russian War Relief Inter-Faith Committee to "consolidate the growing activity of Church groups in the program of friendly aid for the Russian people." Announcement of the new body was made by Edward C. Carter, president of Russian War Relief, Inc.

Dr. Ralph E. Sockman of New York will serve as chairman of the Committee with Bishop Gilbert, Suffragan of New York, and Dr. Israel Goldstein, president of the Synagogue Council of America, as vice-chairmen. There are no Roman Catholics on the committee.

Members of the committee include Dr. Henry Sloane Coffin, moderator, Presbyterian Church in the USA; the Presiding Bishop; Dr. Harry Emerson Fosdick, New York; Eugene E. Barnett, general secretary, YMCA; Bishop Francis J. McConnell, New York; Dr. John A. Mackay, president, Princeton Theological Seminary; Dr. Henry Smith Leiper, New York, American secretary, World Council of Churches; Dr. Louie D. Newton, Atlanta, Ga.

Also Dr. John R. Mott, New York, chairman, War Prisoners Aid Committee; Dr. Daniel A. Poling, editor-in-chief, *Christian Herald*; the Most Rev. Athanasios, Archbishop of the Greek Orthodox Archdiocese of North and South America; the Most Rev. Anthony Bashir, Archbishop of the Syrian Orthodox Church in New York and North America; and Metropolitan Benjamin of the Russian Orthodox Church in North American and the Aleutians.

Jesus Goes Farther

By the Rev. B. Z. Stambaugh

TWO MEN were walking gloomily along a country road in Judea. Their steps were slow and stumbling. They spoke hardly at all. Their eyes were fixed stonily upon the ground. The beauty of the countryside made no impression on them. The fresh breeze of the spring-time brought them no vigor. The sunshine put no sparkle into their eyes.

Another traveler overtook them, and greeted them. But they were so preoccupied with their grief that they did not even lift their eyes from the ground. He was not easily rebuffed, however. He fell into step with them as they plodded slowly, heavily along. He even asked them why they were so sorrowful.

Perhaps it seemed, suddenly, good to tell some one about it, for they began to pour out their story. It was the story of a great hope that had failed, a glorious dream that had vanished away. They had thought, they told him, that they had found the answer to all human longings—the power that should have saved the world. They had been following a Leader who had seemed to be the Deliverer of mankind, the Messiah. They had learned to love Him with all their hearts and to trust Him with all their hopes and expectations. He had become, to them, the object of a supreme devotion, the center of all their interests.

And at the very moment when they had almost seen Him established in His Kingdom, the dream had been shattered. Their hopes had vanished. Their Leader had been put to death, and they had been left dazed and broken. They had come to the end of their hopes and expectations. Their world had come to an end. They were through.

Then this Stranger began to suggest to them, bit by bit, a different meaning for the Messiah's kingdom, to recall to their minds something they had heard before, without much comprehension, of the value of service in itself, and of the power of sacrifice.

Gradually these ideas began to take order in the confusion of their minds. Gradually they began to understand the true and larger purpose of their Master's career. It was hard to understand, hard

to recognize a different standard of values from that which had always been current in the world. It would take time, time and a renewed sense of their Lord's Person, before they could appreciate it all. Yet they were beginning to see a little light in the darkness.

Then they reached the little village of Emmaus, where they were going to remain for the night. And now they realized how deeply they were indebted to this new companion who had given them their first glimmer of hope since that dreadful afternoon when they had seen Jesus tortured to death on the cross.

And He made as though He would have gone farther. But they constrained Him, saying, "Abide with us; for it is toward evening, and the day is far spent." And He went in to tarry with them.

And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight.

These last sentences have been quoted from what is told in the 24th chapter of the Gospel according to St. Luke. Especially, think of that portion of the 28th verse, which reads, "He made as though He would have gone farther."

This seems vastly significant, the experience of those two disciples at Emmaus. It is an example of so much that is always characteristic of our Lord's method with His followers. Many of the details are full of meaning in themselves.

Remember, first, "He tarried with them."

Along the road, Jesus had adjusted His pace to theirs, and now, because they needed Him, He was stopping with them at the close of day, instead of going on. That is what He had been doing all through the years of His ministry, adjusting His pace to those who were trying, so blunderingly, to follow Him, even pausing now and then to give them a chance to catch up. That is the very essence of the Incarnation, bringing God, somehow, into the scope of human life and human weakness, making God somewhat comprehensible and wholly lovable. So Jesus had met all the brutal facts of life,

had been born in poverty, reared in obscurity, persecuted, and put to death. He had lived life to its utmost, as it ought to be lived, and had come to a tragic end.

That is what God does for us in the Christian religion. He tarries with us. He shares life with us. He does not coddle or favor us. He does not save us from hard knocks. Rather, He takes the hard experiences with us, and shows us how to harness adversity.

A number of years ago I read an interesting little book. Maybe it was not very important, but it had a profound title, "*A World Can End.*" You and I feel sometimes, in these days, that our world has ended, as truly as did the old regime of Czarist Russia. We are discouraged and heart-sick. Our feet plod wearily along, and we have little appreciation for life about us. Our hopes have been shattered. Civilization itself seems to have gone completely to destruction. Surely we need the companionship of One who can give us a gleam of hope.

Now, will you please observe that, after Jesus had stopped for the evening meal at Emmaus, He did go on. He was known of them in the breaking of the bread—and He vanished out of their sight.

Back in Jerusalem certain people were gleefully congratulating themselves on having made an end of Jesus. He was dead. The sacred seal of Imperial Rome had been set upon His tomb.

And then their complacency was destroyed. For the grave had opened, and He was gone. He had gone farther than death.

The disciples had followed Him to a gibbet and a tomb. They had come to the end. It was all over. And yet they found it was not the end, but the beginning of a larger life. Jesus was going on.

God's plans have a way of keeping on, and God's servants are not stopped. We come to the tragedies of life, when hope seems dead. But if we are followers of the Christ we keep on hoping and we keep on trying.

We are very much like the disciples on the road. Our eyes are holden. We see only the path beneath our feet. We have had great faith in customs and institutions and the sacred images of economic and social order. And when these are shattered our hopes die.

But God's plans are not bound up with any systems of economics or government. His purpose for mankind cannot be halted by the failure of banks or the fall of civilizations. He goes farther than we can see ahead. It takes both imagination and an unusual quality of faith to make sense of world events in these recent years. They are unparalleled in our memories. But not in history.

Imagine yourself a citizen of the Empire in Italy during the fifth century when Alaric the barbarian battered down the gates of Rome. Or think of what it must have been to live in Britain at the same time, when the heathen English savages

EASTER

WHEN flowers push through
the thawing sod
To bud and bloom,
Why wonder that the Son of God
Broke from the tomb?

ENA MACQUEEN.



re over-running the island, or in that
the land of most of our ancestors, a few
centuries later, with William of Nor-
mandy seizing the realm and the Church.
At God's plans went right on through
all.

At Emmaus, Jesus was known of them
at the breaking of the bread, but He van-
ished out of their sight. If they were
going to continue with Him, they had to

go on from the comfortable room. They
must find Him in the fellowship of the
Church's life of service, in the building of
a new world. So here, today, we know
Jesus at the altar in the breaking of the
bread. But He will not tarry, even in this
holy and beloved spot. We cannot keep
His companionship unless we follow on,
in service, in fellowship, in sacrifice, in the
building of a new world.

turned toward us, as she seemed to be
examining the letter.

"And look," she exclaimed, "the fairy
has left his pencil—the one he writes the
letters with."

Sure enough, there, at the base of the
"fairy tree" was that slim pencil. It cer-
tainly had not been there two minutes
previously. Only years later did we ex-
tract from that child the truth that only
in the first instance had she really believe
in a fairy visit. All her subsequent sur-
prise and interest had been a gigantic
pretense. And, of course, she had put that
pencil there, at last, to see how much *we*
believed. My wife and I felt like a pair of
credulous saps, compared with the astute-
ness of this wisp of a child.

Tales of a Grandfather

By the Rev. William G. Peck

HAVE been promoted. No, I have
not become a bishop, or a dean, or
an archdeacon. I am not to be ad-
dressed as Right Reverend, or Very
Reverend, or Venerable, though the honor
which has lately come to me causes me
to feel all these things and more. I have
become a grandfather. And although this
does not carry any increase of salary, or
even extra rations, I am well satisfied.

My daughter has a daughter of her
own, and this very day the small girl child
has been baptized, receiving the uncon-
promisingly old-fashioned and very Eng-
lish name of Sarah Jane. It makes one
think! My daughter, having made grand-
father of me, wrote to ask me if I now feel
extremely aged. I replied that on the
contrary I felt strangely youthful and
was now awaiting the next thing—that of
becoming a great-grandfather. I added
that judging by the incredibly short space
of time that seemed to have elapsed since
my daughter herself was a baby in my
own arms, I should probably not have long
to wait before this further and supreme
distinction was mine.

Sarah Jane has come into a grim-look-
ing world, but when one considers all the
inhuman things that are happening just
now, one can scarcely regret that so very
human a thing as a baby has happened.
And Sarah Jane will not, I trust, observe
much of the grimness. She has a host of
delightful experiences awaiting her: the
discovery of her own fingers and toes;
flowers and birds; fairy tales; and the
constant love of her father and mother.

I have not seen her yet, for she lives
quite a long way off. Her mother tells me
that if the baby had only come into the
world wearing horn-rimmed spectacles,
she would have been the very image of
her father. She must have a learned and
distinguished appearance for one so young.
I am agog to have a sight of her. It is a
joyful thing to have a little child in the
family again. In the time-scheme of a
grandfather it will seem hardly any time
at all before she is walking and talking.
I shall be deeply interested. I shall marvel
at her progress. I shall think each new
accomplishment of hers a miracle. There
will never have been such a child.

And yet I know full well that I shall
never understand her, never be able to
weigh her up—never be certain, from
what she says, how much she really
knows. One reason, of course, is that she
is of the female sex. The other is that
she will be a child. Has it struck you how
difficult it is to estimate the precise mean-

ing and motive of a child? To decide how
very innocent or how surprisingly astute,
a small boy or girl really is? It is a grand-
father's privilege to be a teller of tales.
Let me tell you a few about children I
have known, or whose doings have been
credibly reported to me.

There was a little boy, now the vicar
of an Anglican parish. I recall a day long
ago, when, very small, he was clambering
around his grandfather's chair, while
grandfather sat reading the news, with a
glass of port wine handy by his side.

"What is this, in the glass?" asked the
boy.

"Medicine, sonny," said grandfather.

"Does it do you a lot of good?"

"It certainly does."

Silence for a space. Then the boy spoke
again.

"Grandfather, that is lovely medicine.
I've drunk it all."

There were, I believe, no ill effects. But
exactly how far did that child believe that
this attractive liquid was "medicine."
Surely he had never previously found
medicine with such a bouquet! It is diffi-
cult to believe that he would willingly
have drunk what he believed to be medi-
cine. Was he, or was he not, "pulling the
leg" of his grandfather? I do not know.

When my daughter, the mother of
Sarah Jane, was herself a tiny girl, my
wife and I were accustomed to play a
little game with her. In one room of our
house were two small flower-pots, each
containing a fragile little plant which we
called "the fairy trees." Now, our butcher
used to send home the family joint with
the price-ticket attached to it by a small
wire skewer, one end of which was twist-
ed to form a handle, so that the skewer
looked like a miniature sword.

One evening, after our little girl had
been put to bed, we wrote a note as from
a fairy, attached it to one of the skewers,
and placed it on one of the "fairy trees."
Next morning, there was great wonder-
ment at the evidences of a fairy visit—a
fairy sword, and an actual letter. The
little girl kept these. From time to time
we repeated this gay deception, and all
the fairy swords and letters were faith-
fully treasured.

But someone had bestowed upon our
daughter one of those small, slim lead-
pencils which are often found fastened to
dance-programmes. There came a morn-
ing when she called our attention to an-
other fairy letter and fairy sword, on the
"fairy tree." She hastened to collect them,
and stood for a moment with her back

BOY OR GIRL?

And here is a history which was recent-
ly unfolded in the kindergarten depart-
ment of a girls' high school to which small
boys, as well as girls were admitted. A
small boy, William by name, was under-
going for the first time one of the "intel-
ligence tests" to which these infants were
submitted in the school.

"Now, William," said the teacher who
told me this story, "are you a little girl,
or a little boy?"

William gazed at her stolidly, and
presently declared quite confidently that he
was a little girl. The teacher plied him
in various ways, but he resisted all her
subtleties, and maintained his femininity.
At length the teacher took him to the head
mistress, but even the awful importance
of this lady could not avail to shake
William's testimony. He continued sol-
emnly and with honest eyes to affirm that
he was a little girl. The head mistress
then sent for one of her staff, a young lady
who had graduated in Mental and Moral
Science at Cambridge University. This
lady approached William, as a psycholo-
gist should, in true scientific spirit. It
made not the slightest difference to him.
All her tricks and traps, whether wheed-
ling and suggestion, completely failed be-
fore the intensity of his conviction that he
was a girl.

The head mistress telephoned his
mother, asking her to come to the school
at once. The mother came, and learned
of her son's strange assertion. She tried,
with loving arts, to coax him into admit-
ting that he was of male sex, but without
the least success. William, indeed, held
out, until school closed for that day. His
father, arrived home from business, hear-
ing the story, tackled the boy. The boy
looked into his father's eyes and assured
him that he was a little girl. He kept on
assuring him, until the father, nearly at
his wits' end, suggested that William
should be put to bed.

William, arrayed for slumber, knelt
down and said his prayers. His mother
kissed him, and then said gently,

"William, why do you keep on saying
you are a little girl?"

"Because," said William, "*people ask
such silly questions.*"

My grand daughter, Sarah Jane, is safe
enough at present. She cannot talk. I am
prepared always to love her. I shall not,
however, make the mistake of believing
that she will always be as innocent as she
will look.

The Reality of the Resurrection

NOT MANY years ago, there was a fashion in theological circles to divorce theological truth from historical fact. One could believe, it was argued, in the Incarnation without believing in the Virgin Birth; or in eternal life without believing in the Resurrection; or, perhaps, one could believe in the Resurrection as a spiritual phenomenon or a vision, or even a psychological delusion, without damaging the theological superstructure which past ages had built on the historical fact.

All these intellectual possibilities are no doubt within the compass of an agile mind. Yet one wonders what good purpose was ever served by this kind of agility. As an effort to win to the doctrine those who boggled at the facts, it was hopeless from the start; "if I have told you earthly things and ye have not believed, how shall ye believe if I tell you heavenly things?" Perhaps, in those days of rampant scientific naturalism, the purpose was not an outward-looking missionary one, but a frantic effort to keep within the pale of Christianity those who felt that its facts were unscientific. But this purpose too was a hopeless one; for when the Christian faith is divorced from its historical basis, it is not Christianity. It may be Christianesque philosophy with a moral code of dreamy perfection and a world-view of iridescent fragile splendor, like a soap-bubble. But Christianity is no soap-bubble; its delicacies are like the delicacies of gothic tracery, carved out of solid stone. And on no other foundation can a genuinely Christian philosophy, ethics, or theology be built, than upon the cornerstone of Christ—Christ, who was born of a virgin, lived in a real place and time, died a real death, and really rose again.

The Scriptural witness to our Lord's Resurrection is, from the legal standpoint, excellent testimony. There are a number of minor conflicts—who got to the tomb first, who saw the Lord first, how many were present at such and such a time and place. These are just the sort of conflicts that would be inevitable in a truthful attempt by different witnesses to tell their stories of the same event; total smooth-running agreement would be more likely if the story were a made-up one. Further, the evidence clearly shows that the risen body of our Lord had capabilities not characteristic of ordinary bodies; He appeared in a locked room, and vanished from the sight of the disciples at Emmaus; the graveclothes were undisturbed, as if the body had simply passed through them and they had collapsed. Yet the body which did these things was a tangible one, existing upon the same plane of reality as other bodies. For St. Thomas and others touched Him and knew that here was solid flesh and bone; the marks of His wounds were still upon Him.

"This Jesus hath God raised up; whereof we all are witnesses." So cried St. Peter in the first missionary sermon, preached on Pentecost. "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth *this*, which now ye see and hear."

That first proclamation of the Good News—almost giddy in its joyousness—is the essence of the Easter faith. "This Jesus, with whom we lived and ate and walked and talked—whose teaching, whose very life, burst through the old wine-skins of Judaism—this Jesus has burst through death itself.

He has conquered not only human sin, but the universal law of corruption and decay."

And more: "He hath shed forth *this*, which now ye see and hear!" He has poured upon the world the riches of the Holy Spirit, a gift so great that St. Peter could not find a word to describe it.

Just because it is so tremendously real and tremendously important the Christian faith could not remain in the unformed and ecstatic state of its first proclamation; but as the process of theological definition proceeds, there is a danger that the impact of wonder and joy and power will be blunted. Essentially, the Good News is "*this*, which ye now see and hear"—the power of the risen Christ making the foolish wise, the timid brave, the weak strong, bursting upon the world like a mighty river.

EVERYBODY knew, as St. Peter pointed out in his speech, that Jesus had been crucified; everybody knew that He had been a worker of "powers and wonders and signs." But Jesus could not be carried off the stage of history as a defeated hero, nor even as the willing victim, victorious in death, who had offered Himself for the sins of the world. He passed through death and returned to the body He had consecrated with His life; and in and through that body, now glorified and made wholly the expression of His perfect will, He completed His earthly mission.

No doubt some of the objectives of our Lord's Resurrection could have been accomplished differently; but the question is not what could have happened, but what did happen. The disciples were not theologians, nor even prophets, but witnesses; and their witness is that the body which had been entombed rose again.

The implications of the fact that the Resurrection did happen in that way are tremendous. For the world of nature is shown to be, not at enmity with the supernatural nor irrelevant to it, but the proper vehicle of the supernatural. The fulness of humanity is not a disembodied ghost, but a body so perfectly the instrument of perfected will that it transcends what we now know of natural law. Human history is not merely a period of probationary exile, but on a vast scale a sacrament of God. The Only-Begotten Son entered into the world, and human sin tried to eject him from it; but the Resurrection testifies to the final impotence of sin against the power which God pours upon the world through the life of perfect obedience to His will.

If there had been no Resurrection, or if it had been merely a psychic manifestation, the obvious conclusion would be that, while heaven might belong to God, the world belonged to the devil; for the only thing it could do with God made man was to crucify Him. But what actually happened, as the Church testifies, was quite different. The crucified Lord returned—returned, in the flesh, in the plane of mundane existence; He made provision for the continuation of His divine life on earth in the Church and the Sacraments; and, ascending into heaven, He poured out upon the world the riches of the Holy Spirit.

In these days of world-wide destruction and suffering, the world's rejection of Christ is reenacted upon a vast and heartrending scale; yet the Resurrection witness is that the



Washington, D. C.

DEAR FAMILY: Does anyone doubt the power of the Resurrection? Then let him consider the resurrection of the Orthodox Church in Russia, crucified for a generation by a godless State. I quote from *The Curtain Rises*,* Quentin Reynolds' fascinating account of his adventures last year in Russia, the Near East, North Africa, and Italy. Easter found him in Moscow, and under date of April 24th he gives this account of the midnight observance of the festival:

"At 11 o'clock last night the Easter cry of '*Kristos Voskres*' has heard from the altars of the 26 churches in Moscow which have not been turned into museums or warehouses. Then from the throngs which filled every church and every square outside the churches came the answer from the devout, '*Boistina Voskres*.' Twice more the priests cried 'Christ is arisen,' and twice the swelling chorus answered, 'Indeed He has arisen.'

"From the Kremlin tower the bells played the Internationale, as they do here in Moscow every night at 11. Usually, in the still night air, the sound of the Soviet national anthem carried through loudspeakers to every large square dominates the city. That was not true last night. They formed a weak, faintly heard chorus to the Easter greeting by the largest crowd to attend church services in Russia since pre-Revolution days. Once there were 220 churches in the capital and old residents say they were usually crowded at Easter Saturday night services. But never, they say, have there been such crowds as tried to enter the churches last night. Most of the correspondents had made arrangements to get into one church or another. Anticipating the crowded conditions, everyone started for the churches a good hour before the ceremonies were to start. But not one got within 50 yards of the entrance doors. Even at that distance the crowds were so tightly packed that devout worshipers were unable to bless themselves. Many women fainted in the packed masses of humanity, but so tightly packed were they that they were held up by those around them; there was no chance of calling.

"During the past few days we have all noticed the Easter preparations. Our maids, secretaries, and couriers were out looking for paint to decorate the Easter eggs, as much a part of

*New York: Random House, 1944. \$2.75.

united power of sin and death and hell itself cannot prevail against the love of God; that death will be followed by Resurrection; that "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."—In us as the witnesses of the Resurrection in our own day, and the bearers of the life of the Risen Christ.

"What Can the Parish Do?"

THE PARISH is, so to speak, the basic tactical unit of the Church. It is the recognition of this fact which has led Forward in Service to devote so much time and effort to the development of parish programs of worship, evangelism, and social action. It is an interesting fact that the Forward in Service program as a whole is not a set of theories spun by secretarial minds, but a pooling of the experience of parishes large and small, high and low, all over the country.

Russian Easter tradition as of American. Women tried, for the most part in vain, to find woolen or muslin replicas of the Easter bunny for their children. Smiles were seen on the streets and in the hotel corridors. We all suspected that the churches would be crowded, and yet, surrounding the whole season, there had been a conspiracy of silence. The radio has been silent. The midnight curfew in Moscow is a strict one, and to be found on the streets after that hour is a grievous offense. We all knew that the services began at 11 at night and usually lasted from three to five hours. Would these devout Muscovites defy the curfew? It looked very much as though even these completely regimented people would do just that.

"Special Easter cakes were baked everywhere and the food shops, without explanation, offered raisins as an integral part of the special seasonal cake. Yesterday afternoon, according to ancient custom, the cakes and the eggs were brought to church to be blessed.

"Then at 6 o'clock the Commandant of Moscow announced on the radio that the curfew would be suspended. It was the first intimation that the government was even unofficially cognizant of the holy season.

"It was a soft spring night—the first we've had—and the moon was high. As the thousands walked through the streets to their churches early in the evening the loudspeakers were proclaiming the good news of Anglo-American advances in Tunisia. This was another raisin in the Easter cake. It was the most joyous night the Russians have had in many months. . . .

"It was strange walking home at 2 A.M. after the services. The streets were still crowded, although thousands remained in the churches waiting for the 7 o'clock services in the morning. Nobody can ever call this place Godless Russia. The government, by merely ignoring religion (although not forbidding worship), has most certainly hoped to see it eventually die out. No Red Army man was actually forbidden to attend services, but it was generally known that an officer lost caste if he appeared in church. Correspondents who have been here for a long time were amazed to see among the crowds last night a liberal sprinkling of Red Army men and officers, the first time, they say, that this has occurred. God has been a strict absentee in the educational program of the youth here in Moscow, but despite that parents have never stopped implanting the faith of the Russian Orthodox Church into the hearts and minds of the young. There are no longer monasteries in Russia where young priests can be trained, but the priests themselves train young men in their own churches. By now the government probably realizes that attempting to kill faith is like trying to punch a hole in a pillow."

Christ is risen. He is risen indeed!

CLIFFORD P. MOREHOUSE.

In coöperation with this program, we have just concluded a series of articles, "What Can the Parish Do?" by the Rev. John O. Patterson. The articles grew out of the experience of one priest in applying to several parishes the principles of the Liturgical Movement. It was our feeling, in accepting the series for publication, that all the Christian principles in the world can be given flesh and bones only through one thing—the parish; and the title of the series, not "What *ought* the parish to do?" but "What *can* the parish do?" expressed a very important point about the orientation of the articles. They tell, not what ought to be done in the perfect parish, but what can be done, and has been done, in parishes of several different kinds, to make them more effective spearheads of the Gospel of Jesus Christ.

We have already received some letters asking whether there will be reprints, one of which asserts: "It is the best thing on the Liturgical Movement to appear in an American

magazine so far." If preliminary orders for 2,000 are received, we shall be glad to issue the three articles together as a 16-page reprint at 10 cents a copy, 7 cents each in quantities of 50 or more, and 5 cents each in quantities of 200 or more. Perhaps they will be just the thing to put into the hands of those laypeople who complain that the services are "too high" or "too low" at St. Vitus-in-the-Vale.

The Ministry in South India

THIS WEEK'S news columns report a development in the South India Scheme aimed at solving the present problem of the "interim period" in which both episcopally-ordained and non-episcopally ordained clergymen will be working within the same Church. Hitherto, no solution proposed has been satisfactory to both Anglicans and Congregationalists; neither side has been willing to give up its conscientious convictions about the ministry, and unfortunately those convictions differ.

In an effort to break the impasse, the Anglican General Synod proposes a ceremony of "supplemental ordination" not unlike that considered, and later tabled, by our own Joint Commission on Approaches to Unity. The carefully worded statement on this rite which we publish in our news columns may come closer than the late "proposed concordat" to rec-

onciling "supplemental ordination" to the historic teaching of the Church about the ministry, emphasizing as it does "further grace of orders." But still, as far as we can see, the logical basis for such a ceremony is wanting: it is an attempt to proceed on the principle that "things unequal to the same thing are equal to each other."

What Anglicans find defective in Congregational order is a completely different thing from what Congregationalists find defective in Anglican orders. Congregationalists lack the apostolic succession; Anglicans lack constitutional authority in the Congregational Church. Why must an identical norm be prescribed for these very different ills?

Parish Calling

AS THE Church magazine by and for laymen, we don't often address ourselves to the clergy—and, if we attempt to give them advice, we do so only as any layman might, not as self-appointed experts in the field.

In the recent past we have received several communications, from both clergy and laity, about the practice of parish visiting. Not long ago we ran an item about the extraordinary results one priest achieved by systematic calling upon his people, but it appears that many of the clergy have tried to substitute other techniques. One turns out large quantities

The Easter Epistles

Easter Day

April 9th

"LET US keep the Feast." We hardly need be urged to come to church on Easter, but there is more to keeping the Feast than that. We who have kept a good Lent and observed Holy Week are prepared for Easter. But to keep the Feast throughout the Great Forty Days requires that we learn the presence of the Risen Christ as a reality in our lives. The great Paschal Candle is a symbol of this. Its light by the altar typifies the glory and majesty of our Lord Resurrection life, and the spiritual warmth with which we should celebrate it. As we see its flame let us recall that our Risen Lord is close to us; and try to keep the Feast by remembering that He is risen, alive, nevermore to die. Make yourself feel His nearness, and rejoice in His presence. At the Communion thank God for the living Person and Life of Christ there given you.

Easter Monday

April 10th

"WHO WENT about doing good." Could finer epitaph be granted mortal man? Any one of whom this could be said would surely have gained a high place in the estimation of his fellows. We are justified in carrying the reference further, and in this Easter-tide to think of our Lord, in His Resurrection body, still going about among His people "doing good," bringing us out of darkness into light, freeing us from sin and death, opening the gate of eternal life. He Whom God raised up and showed openly becomes our proof of the supreme good which is done unto us. Through His Name whosoever believeth in Him shall receive remission of sins. Our part is to believe and repent, that we may receive the good gift of forgiveness and so be fit for that glorious life which our Lord's Resurrection has opened to us.

Easter Tuesday

April 11th

"HE WAS seen many days." We keep Easter, not as a day but as a season of forty days, in grateful memory of the many times in which our risen Lord was seen by His friends, being raised from the dead and in some faint ways showing the power of His Resurrection body. In the Easter season we should recall the closeness of our Lord to ourselves. Even as He appeared in the bolted room to the Eleven so He comes to us and gives us His Peace. Even as He was known in the breaking of the bread so He comes to us and gives us Himself at the altar. The Easter truths help us to realize His abiding presence. Our keeping of the Great Forty Days should help us sense the nearness of our risen Lord to such an extent that though He is invisible our faith will make us *know* that He is with us always, even unto the end of the world.

First Sunday after Easter

April 16th

"HE THAT hath the Son hath life." Without God the soul is dead. The soul of a sinner is separated from God and therefore is dead. But God in His love has made it possible for us to come back to Him through repentance, because of the life and death and rising again of our Lord Jesus Christ. Through His Church and Sacraments we share in the life and power of Christ; with Him we pass from death to life, we share His new life, which is life eternal. It is so easy to be thoughtless and forget the demands of our faith in the comforting promises of our religion. As we make our Communion let us renew our allegiance to Christ and promise anew to follow Him, that in Him we may keep fast hold of life eternal. In this Easter-tide let us recall again and again the Risen Presence of Christ and keep close to Him.

mimeographed letters and handbills. Another keeps minutely detailed records about his parishioners. A third takes an active part in clubs, associations, and fraternal orders. A fourth has 57 varieties of parish organizations.

All these things are, within their limits, exceedingly valuable parish techniques. In these days of gasoline rationing, however, there seems to be a tendency to substitute them for something which they cannot really replace—systematic calling of the priest upon his people. The elderly, the shut-ins, and the sick, particularly, do not find the mimeographed material a remedy for the depression of remaining within the four walls, and have little contact with the life of organized groups; yet these people, from the very beginning of the Church, have been an especially cherished part of its membership. Something vital and essential has withered away from the inner life of the parish in which they are not simply cherished.

But those who are in good health, regular Church-goers and not, do not find in social activities, or even in the Church service itself, an opportunity for personal contact and private conversation with the pastor. They may prize their membership in the Church highly; they may be participating fully in the sacraments and worship of the divine community; but unless they have established personal relations with their local leader of the community they feel that something is missing from their religious life.

God never meant His sacraments and the public life of His Church to be a substitute for personal friendship and conversation. He never meant the Sacrament of Penance to be the only channel for heart-to-heart talks between priest and people. He never meant the family meal—the Holy Communion—to take the place of personal contact. Certainly He did not construct human beings in such wise that mimeographed letters, meetings, and card-indexes fully express the relation that should exist between man and man.

The severe curtailment of gasoline and tires places a serious handicap upon pastoral calling. It is not possible for the priest to get to see as many people, especially in suburban and rural areas, as in peace-time, for such use of gasoline is not considered essential. In view of the necessary dislocation of the nation's life caused by the war, these restrictions must be accepted uncomplainingly, and loyal laypeople will understand the pastor's situation. However, some priests we now make a point of stopping off for a pastoral call on their way home from every essential trip (except, of course, during the small hours of the morning). And, if the priest cannot

get around quite as much, neither can the people—he is more likely to find them home than in pre-war times. There are streetcars and clerical legs which, together, can cover quite a lot of ground. Much can be done, even under wartime conditions, if the fact is kept in mind that there simply is no substitute for parish calling.

On the other hand, we of the laity who feel that parish calling is so vital can be helpful in many ways. We can, first and most important, *let the priest know when a member of the family or a neighbor is sick*. We can do some of the calling ourselves—especially on new families, who have flocked into some areas in such large numbers. A first call from a layman is, in some ways, even more impressive than a call from the rector. We can come to see the priest when we have problems, and encourage others to do the same with their problems. If we want to do something extraordinarily helpful, we can drop in at the rectory when we don't have any special problems and visit with the rector for twenty minutes or so some evening, explaining to him that this is to be understood as his call on us! This startling reversal of form is something we've never heard of, but we should like to see it tried.

Above all, laypeople should keep in mind the fact that every routine job that is shouldered by a layman, and seen through to the finish, will help to make his rector a more efficient priest and his parish a stronger unit of the Kingdom of God.

Afterthoughts

WE OFTEN recall with a smile that memorable line by the Church Society for College Work: "Episcopalians are denser in the colleges!" In the same sense of the word, readers of THE LIVING CHURCH are denser in Ohio. In both of the Ohio dioceses there appears to be a conviction on the part of bishops, clergy and people that to be a good Churchman one must be an informed Churchman—and to be an informed Churchman one must keep up with Church news.

Our thoughts are turned to this subject by the *Royal Cross*, organ of the Daughters of the King, which reproduces a reading list prepared by the Ohio Daughters, including—true to Ohio custom—the four leading Church periodicals.

The steady interest of Ohioans in THE LIVING CHURCH is a comfort to Mrs. Mueller, our circulation manager. Whenever she wants a circulation letter to bring particularly high returns she sends it to Ohio Churchpeople—and, she reports, they always come through with flying colors!

LIVY THE OFFICE CAT is in a peculiar state of mind these days. Like all columnists, he is pleased to receive a flood of mail, but he is not quite sure that he should be pleased when the flood is evidence that everybody in the Episcopal Church except Livy and the acting-editor knew all about St. Audrey. At first, when the communications came from seminary deans and other omniscient beings, he took the matter in stride, although he did feel a little peeved that Baring-Gould, the Catholic Encyclopedia, and Funk & Wagnall's unabridged dictionary had let him down. Then came the letters from rectory cats and dogs, and Churchmice, which were a blow. There was another letter which disapproved of his "levity on such a subject." At last, however, his cup of bitterness is full—a letter from two seminarians in E.T.S., telling him all about St. Audrey, and suggesting some needed additions to his hagiographical library. We are thinking of sending Livy to Cambridge for a refresher course on the saints.

SPRING MUSIC

I WOULD have ears to hear this thing;
The softer growing sound of spring;

The pleasant music buds convey
When opening to flowering spray;

The tripping notes of daffodils
Led by the wind in quaint quadrilles.

GENEVIEVE K. STEPHENS.

Creation

By the Rev. William R. Moody

I

INTO the primeval chaos;
Into the formlessness that was before the beginning;
Into the void;
Into the darkness which lay upon the face of the deep, moved
the Spirit of God:
And as He moved there came a warmth and an awakening
in the cold depths that before had known no life nor light.
The Spirit of God moved upon the face of the waters; and
God said,
"Let there be light!"
And there was light.

II

In that first dim morning of creation
The light was small.
It came as the dawn comes, imperceptibly.
The last hour before the dawn is the darkest of the night. The
first pale outriders of the day
Come wraithlike to the eastern sky.
By contrast every shadow of the night-time seems darker than
before. The chill
Of the night air seems sharper. The promise
Of the pale day seems too little ever to draw away the veil
of darkness from the earth.
At the beginning of the day the light is small.

III

But once the light comes into the sky
It never draws back.
You do not realize that it is growing, but it grows.
The shadows retreat.
The earth catches the growing light, and answers it.
And form appears;
Then color.
Houses, trees, hills grow ever more distinct.

IV

And with the coming of the light the earth finds voice.
There is a moment before the dawn
When the earth is silent: then one bird-note sounds;
And then another;
And another; then, with the growing light,
The air is full of melody from the birds. Then come the other
sounds of the awakening earth. Then man goes out
To his work.
Each new morning is a re-enactment of the first of all mornings:
Each new morning is a reaffirmation of God's labor of Creation:
Each new morning is a prophecy of that greatest of all the
mornings which is yet to be!

V

The morning of the first day looked out upon
A dark universe.
The first gray outriders of its dawn served only to show its
shadows blacker still.
The first faint lines of order but marked out the vastness of
its unordered chaos;
The depths beyond depths
Of its void;
The breath-taking audacity of God's task of creation!
Yet the light grew.
Order came.
The Spirit of God moved upon the face of the waters,
And as He moved

There came a warmth and an awakening.
And that which God had awakened moved ever onward
ward the light.

VI

It is not an easy thing to call light into the primeval darkness.
Order into the primeval chaos;
Being into the void.
Creation is labor.
It is planning.
It is vision.
Above all it is sacrifice.
Creation is not magic.

VII

Creation is the stooping of that which is higher to lend a hand
to that which is lower.
Creation is the father working for his children.
It is the mother listening in the night for the cry of her little
ones.
It is the labor of care, of watchfulness, of love.
It is the feeding of bodies that they may grow.
It is the training of minds as well as of bodies; and of souls
as well as of minds.
It is the heart-break for the child grown wrong, as well as the
joy for the child grown right.
Creation is not magic.
It is labor.
It is planning.
It is vision.
It is sacrifice.
It is the Voice of God, crying in the darkness and in the chaos
In the blood, and in the confusion of battle,
In the slums, and in the places of oppression,
In the concentration camp; under the whip-lash;
In Britain, in Germany, in Russia, in Italy, in Japan,
On tangled, tragic Bataan:
It is the Voice of God, crying in the darkness and in the chaos
"Let there be light!"
That is creation.

VIII

So the light comes, and the Light-giver pays a price for it.
It is a price of labor too vast to be comprehended.
It is a price of sacrifice so deep that our only measure for
it is the Cross of Christ. Yet is a price paid with joy.
He who pays it can see the light of the morning beyond the
darkness.
He can see the Resurrection beyond the Cross.

IX

God nurtures the universe which He has created.
With infinite care He guides it, protects it, broods over it.
With a vast price of love and watchfulness He gives it what
life it has, and draws it ever closer to that Light which
is His own.
This is my faith. This is what I believe.

X

The light comes slowly, but it comes.
The task is beyond thought, but it moves toward completion.
Under God's hand the universe takes order in the Divinely
appointed design.
There is a purposefulness, a drive

ward some hidden but certain goal in all animate nature.
 The light grows.
 Intelligence gains mastery over instinct.
 man lifts his head
 and walks upon the earth
 and soul is born,
 and soul turns itself toward God.

XI

As light comes,
 it comes slowly, painfully.
 It comes through the sufferings of God, and of His Saints.
 It, of itself, cannot lift itself: but it must learn to *help* lift itself!
 As the light grows, man increasingly becomes God's helper, or God's hinderer.
 The nearer man comes to God, the greater becomes his power either to build up, or to tear down;
 The sharper becomes the conflict within him between light and darkness,
 Between brutality and the Cross.

XII

God created man—
 First a body,
 Then a mind,
 Now a soul.
 In the creation of the body was wonderful and difficult, what shall we say of the creation of the mind?
 And if the creation of the mind was wonderful and difficult, what shall we say of the creation of the soul?
 Can a man hurry God? Can God hurry His own creation?
 It is the same God who called for light in the primeval darkness, and for order in the chaos that lay before the beginning, who now strives for light and order in the darkened and disordered souls of men.

He who did not flinch or draw back from the pain and labor of that first creation, will not flinch nor turn aside from the greater labor, the greater pain of His new creation.
 No!
 Not even if the measure of His sacrifice, and of His struggle be a bitter Cross—
 A Cross today!

XIII

From the Cross,
 Now,
 In Britain, in the United States, in Germany, in Japan, in Java, in Australia, in Italy, in ancient Egypt:
 In Paris, in Manila, in Nanking;
 In all ruined cities;
 In all rubble-heaps that once were homes;
 In the misery of the homeless thousands who wander across the face of the world;
 In the tears that stain many faces;
 In the crying of the innocent blood from the torn soil—a great Voice is speaking! It is the Voice of God, speaking from the Cross!
 Deep down, underneath all this, a tide is rising that shall sweep man upward towards the Light.
 Creation!
 God, through His power, turning the Cross into Resurrection Today!

XIV

From the Cross
 Now,
 From the Sacrifice eternally offered,
 He speaks:
 "I am the light of the world.
 "He that followeth me shall not walk in darkness, but shall have the light of Life!"

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BOOKS



JEAN DRYSDALE, EDITOR

The Methodist Bishop's Books

BEHOLD THY MOTHER. By G. Bromley Oxnam. Macmillan. 40 pp. \$1.25.

FACING THE FUTURE UNAFRAID. By Bishop G. Bromley Oxnam. Revell. 76 pp. \$1.00.

The resident Methodist Bishop of the Boston area has produced two little books of similar style and appeal, one on motherhood, the other on courage for the future. The first is timely with the approach of Mother's Day, gathering together, as it does, a host of mother-stories well-told and selected. It is interesting to note that a Methodist cleric gives generous attention to Our Lady, even making occasional reference to her title, "Mother of God." The handling of this title suggests that the author is taken with the poetry and sentiment of the idea, rather than with the Catholic truth it declares. However, the Blessed Virgin does receive considerably more than the usual brief treatment of most non-Catholic writers.

The second book, *Facing the Future Unafraid*, with courage as its underlying motif runs through the variations on modern social action, embracing internationalism, political theory, economics, racialism, inter-creedalism, *et al.* It is a book of affirmations, rather than something serious in the textbook sense. The Bishop is serious, of course, but it is the kind of hortatory gravity that persuades from artful pulpitry and present popularity of the subject matter. It takes the general Malvern trend of social thinking, of course, and does a job of it.

Someone rather more critical than kind might say of both books that the theme of each is but the string upon which are strung illustrational beads of variant sizes and brilliance. This kind of book holds attention and means fast and pleasant reading for the average reader . . . and this is obviously the intention of the writer. Both books point their respective morals skillfully.

To most Anglicans the repetition of the phrase "religion of authority giving way to religion of experience" sounds more trite than true, and the Bishop's treatment of mysticism and monasticism seems to imply a kind of opprobrium through confusion of their purpose. In circles which share Bishop Oxnam's general point of view these volumes ought to achieve a real measure of popularity.

F. H. O. BOWMAN.

Religion for All

CHURCH AND STATE IN EDUCATION. William Clayton Bower. The University of Chicago Press, 1944. Pp. 95. \$1.00.

Mr. Bower has contributed a useful book on a problem that concerns all serious minded religious people. The problem is that of making religious edu-

cation available to all boys and girls the nation. The history of religious education in America is briefly but well stated, beginning with Colonial times when established Churches controlled public education, down to the present time when sectarianism has forced the schools to abandon all formal religious instruction. Because of the American separation of Church and state, the growth of cultural secularism, and the divisive force of sectarianism, the situation at present is that less than one-half of our children receive any formal religious education with a terrible cultural loss to America and more significant loss to individual children. Mr. Bower points out that the reason for the legislation which has forced religious instruction out of public education, was the desire to exclude sectarian religious teaching, and not religion itself. It was never contemplated that the toleration, which it intended to achieve, would degenerate into the modern indifference.

Mr. Bower suggests a solution which at the present time few will accept, but which from the point of view of sheer logic seems the only answer. The solution is for the community to take over the responsibility of religious education just as it already has for public education, and to teach religion objectively from a non-sectarian point of view in the public schools. The author arrives at this conclusion after a careful analysis of the functional nature of religion and education, which demonstrates the mutual need of both to go along hand in hand. He points out that other solutions have failed. The Sunday school reaches only a few, and that few not very deeply. The parochial school is a reversion to a method tried and discarded by Americans, and again reaches only a few. The contemporary week-day school on released time, while the most far-reaching of any attempt, still separates religion into a compartment by itself.

Mr. Bower does not minimize the importance of the parish church, nor the primary value of corporate worship in one's own church; his suggestion is for the public school, which is at present the most potent universal force in the life of American youth, to teach the facts of religion, the values of religion, and demonstrate the cohering force of religious value in all education. The entire book is recommended for clergy, teachers, members of school boards, and general public, and particularly the historical section in Chapter Two. The index is good; the bibliography, excellent.

WILLIAM BREWSTER.

CHURCH CALENDAR

April

9. Easter Day.
10. Easter Monday.
11. Easter Tuesday.
16. First Sunday after Easter.
23. Second Sunday after Easter.
25. St. Mark (Tuesday).
30. Third Sunday after Easter.

The Living Church

CHICAGO

Debt Meeting Completes Drive to Clear Debt

Announcement that the entire \$66,000 necessary to clear the debt on St. Luke's Church, Evanston, Ill., had been raised. The cash came as the climax of a dramatic debt meeting held in the parish house on March 28th.

When the meeting opened, the Rev. Frederick L. Barry, rector, announced that the Consecration Fund drive, which started on January 15th, had resulted in \$10,450. Within two hours the remaining \$55,550 was pledged and Fr. Barry announced that the church would be consecrated by Bishop Conkling on Whitsunday. The service of Thanksgiving closed the meeting.

The church will be consecrated as a monumental memorial to the late Rt. Rev. George Craig Stewart, Bishop of Chicago and rector of St. Luke's from 1904 to 1930. Bishop Stewart's remains rest under the high altar at St. Luke's.

Fr. Barry, who has led the drive to clear the debt, came to St. Luke's in December, 1940. The chairman of the Consecration Fund is James Hughes. Mrs. Frank Parker Davis is chairman of the Woman's Committee.

The campaign is the result of a parish-wide drive for funds and was not dependent upon a few large gifts.

CALIFORNIA

Gifts to Grace Cathedral, San Francisco

The will of Idah Gunn Mansfield, who died in San Francisco on the 8th of January, 1944, left \$25,000 to Grace Cathedral. Part of this sum will probably be used to purchase another chancel window and part for the endowment fund.

Mrs. James L. Flood has given \$4,500 to cover the cost of the new marble floor placed during March, 1944, in the Chapel of the Nativity of Grace Cathedral. The floor is the design of Lewis P. Hobart, Cathedral architect. During 1944 Mrs. Flood plans to provide funds for the erection of the permanent altar and reredos in this chapel. Bishop Block and the Chapter of Grace Cathedral have approved Mr. Hobart's design. The Flood family have been members of Grace Church for three generations. The old Flood house atop Nob Hill, across the park from Grace Cathedral, built of Vermont brown stone, was brought around the Cape by sailing vessel, and will be remembered by visitors to San Francisco as the only one of the Victorian houses to survive the fire of 1906. It is now the home of the Pacific Union Club. The Crocker family, who lived across the park, gave the beautiful site of their home, a square block, to Grace Church, and by 1910 work had begun on a Cathedral. The present cement and steel structure was begun in 1927. So far there has been built the sanctuary, choir, transepts, one tower,

two chapels, and three bays of the nave. Three more bays and one tower and the fleche at the crossing remains to be built before the structure of the Cathedral will be complete. About half of the permanent windows have been installed, all the work of Mr. Connick of Boston. His windows in the completed Chapel of Grace are considered by many critics to be his best work.

The Chapel of Grace was completed last month by the gift of an antique Bishop's chair and a 14th-century lectern by Mrs. Henry Potter Russell.

Mrs. Joseph D. Grant is placing a window in the chancel over the pulpit in memory of her husband.

SOUTH FLORIDA

Jamaicans Confirmed

Evidence of the interest of the Church in South Florida in Jamaicans is the confirmation by Bishop Wing on March 20th of nine young Jamaicans in the school auditorium at Azucar. Those confirmed are in this country at the present time as part of the large army of migratory agricultural workers.

Azucar, situated in the Everglades on the eastern shore of Lake Okeechobee, is the company owned village, where with their families, live those employees who work in the cane fields of the United States Sugar Corporation. Many of the Jamaican laborers who have been brought over to aid in the production of sugar cane are also quartered at Azucar.

For several months past, the Rev. James da Costa Harewood, vicar of St. Patrick's Church, West Palm Beach, has been ministering to their spiritual needs. He has been ably assisted by Reginald C. Somerville of Kingston, Jamaica, who is the "head man" among the laborers, according to Bishop Wing, and who is looking after their interests while in America. Mr. Somerville has been acting as lay reader and catechist. It was through the efforts of Fr. Harewood and Mr. Somerville that the class of Jamaicans was gathered and instructed.

DALLAS

Church Window in Honor Of Two Living Clergymen

A new window in the Church of the Good Shepherd, Wichita Falls, Tex., is most unusual in that it honors two clergymen who are still living. It depicts one of the miracles of Jesus, the raising of Jairus' daughter, and bears the double inscription, "In Honor of Harry T. Moore, D.D., Bishop of this Diocese," and "In Honor of Claude A. Beesley, D.D., Rector of this Parish."

This window and three others were installed by the Jacoby Stained Glass Window Co. of St. Louis. In the baptistry, a window depicting Christ blessing little children, has been paid for by a large number of the members of the congregation, who under the sponsorship of the Daugh-

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Easter

In the Year of Our Lord Nineteen Hundred Forty-Four

The two greatest Feasts of our Church are Christmas and Easter. Has it ever occurred to you that one might be greater in its impact and meaning than the other? Christmas undoubtedly is the more popular and appealing of the two great Feasts, for the emotions stirred then are all enjoyable, and mingled with good cheer, gifts, and many expressions of love one for another—and, growingly, for God! Christmas is decidedly a popular Feast. But you can't get your spiritual teeth into Christmas and live the life of a valiant Pilgrim on just the sweet wonder of the coming of the Little Lord Jesus and the great sacrificial motherhood of His exquisite Mother, the Blessed Virgin Mary. All of that is sublime—but incomplete. The completeness of our religion comes from Mount Calvary, the crucifixion of Our Lord, His suffering and burial, and—the Saints be praised—His rising again on the third day—and finally His ascension into Heaven. You can get your teeth into *that*. The gorgeous young Prince of Glory died for you and me! Got that? He said He'd rise again and prove He was God—and He did! Got that? He then went back Home after completing our redemption (which many of us hardly seem to care a hang about) and resumed His place in the Godhead. Got that? Well, dig in right there and start to live with it, for there, in all of that, you have the way of eternal life!

Probably no other Easter in all our lives has been so potent, so crucial, so heart-rending as has this one. We are all torn by the griefs, the separations, the broken-up homes, and the chaos in many of our lives because of this hellish war. We need our Lord and His Easter gift for us as never before. We beseech you, brethren, let drop all the shackles of false pride and the fears of scoffings, and turn you to the Lord your God, and find that peace and comfort (strength) and joy that comes *only* to those who live with, and love, and are guided and guarded by Jesus Christ, the Son of the Living God! Easter greetings of *that* sort, then, we bring to you!

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ters of the King subscribed to its cost as a tribute to their mothers.

The first window in the west wall of the nave has for its subject the Nativity of Jesus and the Adoration of the Shepherds. At its right is one showing the Baptism of Jesus at the hands of St. John the Baptist.

These windows will be dedicated by Bishop Moore of Dallas at his next visitation on the Sunday after Easter.

SOUTHWEST VIRGINIA

Grace House to Have a Chapel

Grace House on the Mountain, a mission near St. Paul, Va., under the care of the Rev. Alexander D. Juhan of Norton, and Deaconess Anne Newman and Miss Thelma Erickson, is now ready to build a much-needed chapel as soon as the war is over.

At the meeting of the Woman's Auxiliary of the diocese in November, 1941, Bishop Phillips of Southwestern Virginia explained the need for a chapel at Grace House and its probable cost. The project was immediately adopted as the "Diocesan Special" of the Auxiliary for the next two years and Mrs. Gordon H. Baker of Roanoke was appointed chairman of the Grace House Chapel Fund or, in other words, receiver of contributions.

With the enthusiastic coöperation of the various officers and branches of the Auxiliary, Mrs. Baker has been quite successful and by the end of 1943 she reported a total of \$2,012.94 received.

Since she had completed the work for which she was appointed, Mrs. Baker at the end of December turned the fund over to the treasurer of the diocese for safe keeping until the chapel can be erected at as early a time as possible after the war, when such things as "priorities" will no longer hinder its construction.

LOUISIANA

Community Chest Grants To Church Institutions

Two institutions of the Church in New Orleans have received increased grants from the Community Chest for the year 1944. The Children's Home was awarded \$5,948.17, and the Gaudet Normal and Industrial School is to receive \$4,488.25. The Gaudet School, one of the American Church Institute for Negroes group of schools, is owned and operated and partly supported by the diocese of Louisiana. Both grants are slightly larger than the totals for previous years.

Children's Home Receives Legacy

The Children's Home in New Orleans, owned by the diocese of Louisiana, has received a legacy of \$50,000 from the succession of Mrs. Anne Brooks Fordtran, and is in addition named as the residuary legatee of the estate. The amount of the residuary bequest cannot yet be determined but is expected to be in the neighborhood of \$300,000. The board of man-

agers of the Children's Home is giving serious study to the opportunity unfolded by this bequest and proposes to present to the diocesan convention of 1945 a plan for the use of this legacy in work among the children.

ERIE

Priest to Succeed His Son

The latest event in the unusual career of the Rev. Henry S. Sizer, sr., is the announcement that he is to succeed his son, the Rev. Henry S. Sizer, jr., in the rectorship of the Church of the Ascension, Bradford, Pa., where the son had been for 12 years. The Rev. Mr. Sizer, minor, resigned in October, 1943, to become rector of St. Andrew's Church, Meriden, Conn.

The Rev. Mr. Sizer, sr., was twice rector of the Church of the Evangelist, Oswego, N. Y., serving in that parish from 1899 through 1907, and returning in 1921 for a second rectorship of 20 years after two years in Bainbridge, N. Y., 1 year as rector of St. Jude's Church in Brooklyn, N. Y., and a year as dean of Christ Cathedral, Salina, Kans. In 1941 he resigned with the intention of retiring but was called by the wardens and vestrymen of Christ Church, Oswego, to take charge of this other Oswego parish during the absence of the rector, who had been called to serve as a chaplain in the Army. He served as rector of Christ Church for two years before going to Bradford where his son left.

TENNESSEE

CMH Branch in Nashville

Nashville is to have a Youth Service Bureau as a branch of the Church Mission of Help. Miss Edith F. Balmford, national secretary of CMH has been in Nashville conferring with an organizing committee on plans for the bureau. She spoke of the possibilities of this work at a meeting of the Woman's Auxiliary branches of all the Nashville parishes. Miss Balmford says that the Nashville Youth Service Bureau will be the third in the state of Tennessee, as there are already offices in Memphis and Knoxville. CMH was established in Tennessee in 1924.

Mrs. R. Brinkley Snowden, diocesan president of CMH and Miss Agnes Grabau, supervisor of the Memphis branch, also attended the conference. Social agencies concerned with the welfare of children and young people report a need for this bureau, Miss Balmford said.

MICHIGAN

Bishop Page Pays a Visit

A welcome visitor to the diocese of Michigan for two weeks beginning March 19th was Bishop Page of Northern Michigan. He assisted Bishop Creighton with a heavy schedule of Lenten visitations. Bishop Page is the son of the late Rt. Rev. Herman Page, for 16 years head of the diocese of Michigan.

DEATHS

rest eternal grant unto them, O Lord,
and let light perpetual shine upon them."

Meade B. Birchette, Priest

On March 16th, the Rev. Meade B. Birchette, retired priest of St. James', Portsmouth, Va., died at his home in Portsmouth after a lengthy illness.

The Rev. Mr. Birchette was born in Brunswick County, Va., graduated from St. Paul's School, Lawrenceville, Va., and from Oberlin College. After graduation from the Bishop Payne Divinity School, he was ordained deacon in 1917 and priest the following year by Bishop Tucker of Southern Virginia. He married a daughter of the late Archdeacon James S. Russell, founder of St. Paul's School at Lawrenceville.

His first assignment was to St. James' Mission in Portsmouth. Services were often held in a building on High Street. Later a site was purchased and a parish house in which the growing congregation worshipped was built. This was followed by the building of an attractive brick church. In 1943 the property was cleared of all debts and the church was consecrated by Bishop Brown of Southern Virginia.

Mr. Birchette was interested in Christian social service and contributed much to the welfare of the colored people in Portsmouth. He established a public library, and reading room in the parish house which with the St. James' Kindergarten was of great use to the people of this race.

The funeral was held from St. James' Church, Portsmouth, with Bishop Brown officiating, assisted by the Rev. Dr. Hubert A. Paine. Interment was at Lawrenceville.

Thomas James Lacey, Priest

The Rev. Dr. Thomas James Lacey, rector of the Church of the Redeemer, Brooklyn, N. Y., since 1902, died February 14th in his home. His great interest outside the people of his parish was the Orthodox Church and the Greek people. When he was a curate at St. Luke's in San Francisco from 1893 to 1896, he took a course in Byzantine history under the Serbian archimandrite and Professor Bacon of the University of California. He made contact with the Greek people wherever he chanced to be. In 1920 the Hellenic government conferred on him the Cross of a Knight of George I, and in 1924 the Patriarch Damianos made him a Knight of the Holy Sepulchre of Jerusalem. He also received the D.D. degree from St. Athanasius' Greek Seminary. For 30 years Dr. Lacey participated in the Greek Epiphany at Tarpon Springs, Fla.

A graduate of Griswold College, he received his M.A. degree from Columbia University, his B.D. degree from Seabury Divinity School, and his Ph.D. from New York University. He was ordained to the diaconate in 1893 and became a priest in 1896. After being curate at St. Luke's in San Francisco for three years, Dr. Lacey served as curate of St. Luke's in Brook-

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DEATHS

lyn for a year. He then returned to California to become rector of Christ Church, Alameda. He is the author of *The Gospel of Optimism, Beginning at Jerusalem, A Study of the Eastern Orthodox Church, Travel Sketches, and Social Heredity as Illustrated in the Greeks.*

Dr. Lacey was born in Cincinnati, Ohio, 74 years ago, the son of Nicholas Lacey and Margaret Feakins Lacey.

"His was a long ministry in one parish," states the diocesan paper. "He made as many as 90 calls in one week; he wrote 80 postals to his friends in a three-day vacation from his parish; he corresponded regularly with every one who ever had been connected with Redeemer. . . . Everybody knew him and he knew everybody."

After the service for the Rev. Dr. Lacey on February 8th in the Church of the Redeemer, Brooklyn, the Greeks had a second service, using the ritual of the Orthodox Church, and filling the church with admiring and bereaved friends.

Charles James Palmer, Priest

The Rev. Charles James Palmer, who retired last year after 64 years as rector of St. Luke's Church in Lanesboro, Mass., died in Albany, N. Y., March 29th after a brief illness. He was 89 years old.

Born in Fairfield, Me., the son of James Monroe Palmer and Caroline Bacon Palmer, he graduated from Bowdoin College in 1874, and then went to the Cambridge (Mass.) Theological School for a year and the General Theological Seminary in New York City for three years. Ordained priest in 1879, his first parish was St. John's, in Bangor, Me., where he served for a year before going to St. Luke's, Lanesboro, Mass.

The Rev. Mr. Palmer was the author of several publications, *History of Lanesboro, Mass., History of Trinity Church, Lenox, Mass., History of Lenox and Richmond, Mass., and a History of Berkshire County, Mass.*

After his retirement he and his wife went to Albany, N. Y., to live. Surviving besides Mrs. Palmer are two daughters, Mrs. Helen Blackmur of Cambridge, Mass., and Mrs. Charles Babcock of New York.

Howard R. Brinker jr.

Howard Rasmus Brinker jr., two year old son of Bishop Brinker of Nebraska, died on Palm Sunday at Clarkson Hospital, Omaha, after an illness of a few hours. The Bishop confirmed a large class and had preached the sermon at Trinity Cathedral, Omaha, that morning and in the evening he appeared at St. Andrew's Church, where he also confirmed a class and preached the sermon.

Maurice C. Rumsey

Maurice C. Rumsey, organist and choirmaster of the Church of the Messiah and Incarnation, Brooklyn, N. Y., collapsed at the close of the morning worship there March 26th and died an hour later in St. John's Hospital.

The founder and director of the Choral

Arts Society, he was one of the most widely known organists and choir leaders the city. He also founded the Bar Harbor Choral Society, well known in New England.

Mr. Rumsey was born in England and he came to this country at the age of 1. He was a member of the Associated American Guild of Organists.

Funeral services were held at the Church of the Messiah and Incarnation with the Rev. Ernest A. Harding officiating. The choir sang a group of his favorite hymns. Mr. Rumsey is survived by his widow, Addie Bunker Rumsey; two daughters, Mrs. Adeline Marx, and Mrs. Agnes Goodman, and two brothers, John and Howard Rumsey.

Eugene E. Thompson

Eugene E. Thompson, who died in Washington, D. C., on March 12th, for many years was distinguished for his devoted service to the Church, in his parish, the diocese of Washington, and the Church at large.

As a communicant of the Church of the Epiphany, Mr. Thompson was always active in parish affairs and especially in his leadership in the Church School Bible Class and among the men of the parish. As a boy he sang in St. Alban's Church, Washington, D. C.

When the General Convention some years ago authorized the organizing of the men of the Church into a fellowship of laymen, the Presiding Bishop appointed Mr. Thompson chairman of a committee to work out plans. This culminated in 1932 in the creation by the General Convention of the Laymen's League of the Episcopal Church, of which Mr. Thompson became president. He held this office until his death.

Mr. Thompson was born in Prince George's County, Md., August 1, 1880, and came to Washington in early life. He became connected with important financial institutions of the city and when he died was a member of the boards of directors of several of the corporations of the District of Columbia. In 1938 Mr. Thompson joined the staff of the Securities and Exchange Commission and when he died was a member of the Senate Special Committee to study problems of small business.

He was also prominent in Masonic life. In 1931 he became grand commander of the Knights Templar of the District of Columbia; grand high priest of the Grand Chapter Royal Arch Masons of the district in 1937, and grand master of Masons of Washington in 1939. He will also be remembered as the originator of the Easter Sunday sunrise services at the Arlington National Cemetery Amphitheatre under the auspices of the Knights Templar.

Funeral services were held at the Church of the Epiphany, Washington, D. C., on March 14th, the Rev. Charles W. Sheerin, D.D., rector, officiating.

Surviving Mr. Thompson are his widow, Mrs. Alice Danforth Thompson; a daughter, Mrs. Donald Couden, of New York; and a son, Everett L. Thompson, of Washington, D. C.

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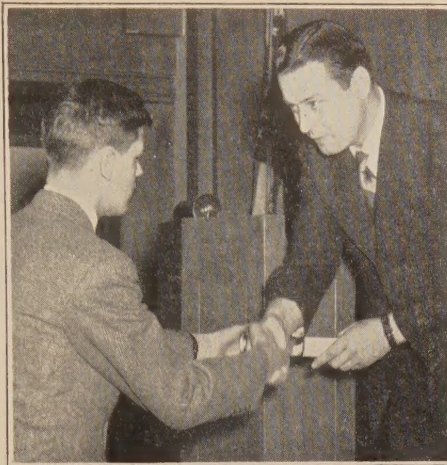
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PUBLIC SCHOOLS

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Avoiding material "likely to cause religious controversy," but including "some insight into the characteristic beliefs of the great religions of the world," Salt Lake City schools soon will offer intensified teaching in ethical and moral principles as a step toward building a more responsible citizenry and combating juvenile delinquency.

Bases of the revised curricula permitting the extension were mapped recently at a conference attended by school officials, representatives of the Salt Lake Council of Religious groups, the Latter-Day Saints (Mormon) Church, and Roman Catholic groups.

COMING EVENTS

April

- 16, 17. Convention of Oregon, Portland, Ore.
18. Meeting of the American Joint Executive Committee for the World Council of Churches.
- 18, 19. Convention of Sacramento, Sacramento, Calif.
19. Consecration of Dean Angus Dun as Bishop of Washington. Convention of Georgia, St. Paul's Church, Albany, Ga.; Convention of Southern Brazil, Church of Our Saviour, Rio Grande.
- 21-23. Convention of Eastern Oregon, St. Peter's Church, La Grande, Ore.
- 21-24. National Youth Commission, Racine, Wis.
23. Convention of Kansas, Grace Cathedral, Topeka, Kans.
- 23, 24. Convention of Colorado, St. John's Cathedral, Denver.
- 24, 25. Convention of Salina, Church of the Holy Apostles, Ellsworth, Kans.
25. National Council, New York City; Convention of Kentucky; Convention of South Florida, All Saints' Church, Lakeland, Fla.
26. Convention of Massachusetts, Boston.
30. Convention of Nevada, Las Vegas, Nev.

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CHANGES

Appointments Accepted

BARR, REV. FRANK T., formerly at St. Luke's Church, Whitewater, Wis., is to be rector of St. John's Church, White Bear Lake, Minn., effective May 1st. Address: White Bear Lake Sta., St. Paul 10, Minn.

LOFSTROM, REV. ELMER E., formerly of the non-parochial clergy of Montana, is now rector of the Church of the Good Samaritan, Sauk Center, Minn., priest-in-charge of Emmanuel Church, Alexandria, Minn., and of St. Paul's, Glenwood, Minn.

MATHER, REV. CEDRIC L., formerly priest-in-charge of St. Mark's Church, Waterville, Me., is to be assistant priest at St. Luke's Cathedral, Portland, Me., effective April 15th. Address: 153 State St., Portland 3, Me.

RUFLE, REV. FRED C., formerly rector of St. James' Church, Del Rio, Tex., is now rector of St. John's Church, Abilene, Kans. Address: 108 E. 6th St., Abilene, Kans.

THROOP, REV. MONTGOMERY, formerly missionary in China, lately of Ithaca, N. Y., is to be priest-in-charge of Grace Church, New Orleans, La.

WOOD, REV. ALEXANDER MCD., formerly curate of St. John's Church, St. Paul, Minn., is now rector of the Church of the Ascension, Stillwater, Minn.

Ordinations

PRIESTS

CENTRAL NEW YORK—The Rev. ALBERT STONE HOAG was ordained to the priesthood March 31st in St. James' Church, Pulaski, N. Y., by Bishop Peabody of Central New York. He was presented by the Ven. Walter M. Higley. The Rev. Franklin P. Bennett preached the sermon. The Rev. Mr. Hoag is to be priest-in-charge of St. James', Pulaski; Grace Church, Mexico; St. Paul's, Syracuse; Emmanuel, Lacona; and St. John's, Altmar, N. Y. Address: Pulaski, N. Y.

MASSACHUSETTS—The Rev. ALFRED L. PEDERSON was ordained to the priesthood March 29th in the Church of St. John the Evangelist, Boston, by Bishop Sherrill of Massachusetts. He was presented by the Rev. Granville M. Williams, S.S.J.E. The Rev. Oliver B. Dale, S.S.J.E., preached the sermon. The Rev. Fr. Pederson is completing his training preparatory to taking his vows in the Society of St. John the Evangelist. Address: 33 Bowdoin St., Boston.

MASSACHUSETTS—The Rev. ROBERT H. WHITAKER was ordained to the priesthood March 22d by Bishop Sherrill of Massachusetts in the Leslie Lindsey Chapel of Emmanuel Church, Boston. He was presented by the Rev. Arthur S. Payzant. The Rev. Dr. Phillips E. Osgood preached the sermon. The Rev. Mr. Whitaker will continue as curate of Trinity Church, New Haven, Conn.

DEACONS

SOUTH DAKOTA—CHARLES DALE DAVID DOREN was ordained to the diaconate March 26th by the

Rt. Rev. Frank Arthur McElwain, D.D., acting for Bishop Roberts of South Dakota, in the Church of the Holy Comforter, Kenilworth, Ill. He was presented by the Rev. L. H. Danforth. The Rev. Dr. P. V. Norwood preached the sermon. The Rev. Mr. Doren will continue as a student at Seabury-Western Theological Seminary until the end of the academic year.

Lay Workers

WILSON, ROSALIE, has resigned as director of Religious Education in St. Paul's Parish, Winston Salem, N. C., effective June 1st.

Deposition

VANDERPOOL, REV. JAMES ALBERT, was deposed from the ministry by Bishop Conkling of Chicago March 21st in accordance with the provision of Canon 61.

Philippine Missionaries

A little footnote in the *Lenten Forward*—day by day noted that "there are still 75 of our workers in the Philippines. Bishop Binsted is still allowed to minister but all the workers outside of Manila are held in concentration camps. They count on us not to forget them and their hundreds of former charges now left unsheltered."



CHURCH SERVICES



GO TO CHURCH! That slogan, sound-ed round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, Rector
Sun.: 8 & 11 A.M. H.C.; Daily: 7 A.M. H.C.

DELAWARE—Rt. Rev. Arthur R. McKinstry, D.D., Bishop

St. Peter's Church, Lewes
Rev. Nelson Waite Rightmyer
Sun.: 11:00 A.M.
All Saints', Rehoboth Beach, 9:30 A.M.

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

Grace Church, Figueroa at 78th St., Los Angeles
Rev. Douglas Stuart, Rector
Sun. Masses: 7:30 & 11; Tues. & Thurs. at 7; Wed. at 10; Sun., Wed.: Evensong & Litany at 8; Fri. Stations of Cross at 8.

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11.

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop
Cathedral Church of St. Luke, Portland
Very Rev. P. M. Dawley, Ph.D.; Rev. G. M. Jones
Sun.: 8, 9:20, 10, 11 & 5; Weekdays: 7:30 & 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sun. Masses: 7, 9 & 11

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); Open daily 7 A.M. to 6 P.M.

Church of the Ascension, Fifth Ave. & 10th St., New York

Rev. Donald B. Aldrich, D.D., rector (on leave; Chaplain Corps, U. S. Navy)
Rev. Vincent L. Bennett, associate rector in charge
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

Church of the Heavenly Rest, 5th Ave. at 90th St., New York

Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover, Rev. George E. Nichols
Sun.: 8, 10 (H.C.), 11, M.P. & S.; 4, Healing Service, Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10; Tues., 12 Intercession for the sick

Chapel of the Intercession, 155th St. and Broadway, New York

Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5:00 P.M.

St. Bartholomew's Church, Park Ave. & 51st St., New York

Rev. Geo. Paull T. Sargent, D.D., Rector
Sun.: 8 Holy Communion; 9:30 and 11 Church School; 11 Morning Service and Sermon; 4 P.M., Evensong, Special Music, Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.

St. James' Church, Madison Ave. at 71st St., New York

Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 Church School; 11 Morning Service and Sermon; 4:30 P.M. Victory Service; Holy Communion Wed., 8 A.M. and Thurs., 12 M.

NEW YORK—Cont.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York

Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New York

Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8, 11 A.M. & 4 P.M.; Daily Services: 8:30 Holy Communion; 12:10 Noonday Services
Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.
Sun.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.

Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

PENNSYLVANIA—Rt. Rev. Oliver J. Hart, D.D., Bishop

St. Mark's Church, Locust St. between 16th & 17th Sts., Philadelphia

Rev. Frank L. Vernon, D.D., Rector
Rev. Wm. H. Dunphy, Associate Rector
Sun.: Low Mass, 8 and 9 A.M.; High Mass and Sermon, 11; Evensong & Devotions, 4; Daily Mass, 7:30. Also Thursdays and Saints' Days, 9:30 A.M.; Evensong, 5:45 P.M. Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield

Rev. George W. Ridgway
Sundays: Mass, 7:30 and 10:45 A.M.
Daily: 7:30 A.M.

WASHINGTON

St. Agnes' Church, 46 Que St., N.W., Washington

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge

Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30

Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.

Sun.: 8 H.C.; 11 M.P.; 6 P.M. Y.P.F. 8 P.M. E.P.; 1st Sun. of month, H.C. also at 8 P.M. Thurs. 7:30; 11 H.C.

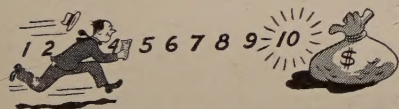
Some ABC stuff about E



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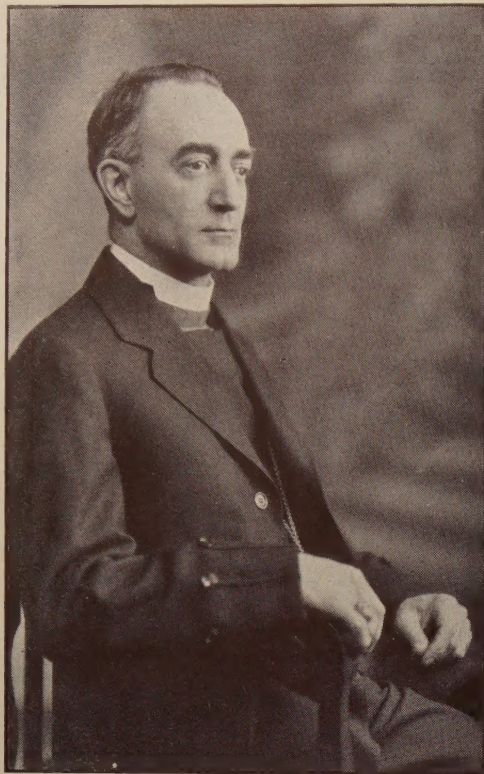
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WAR BONDS to Have and to Hold

The Treasury Department acknowledges with appreciation the publication of this message by

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